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VOL. XXVIII.

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No. 16.

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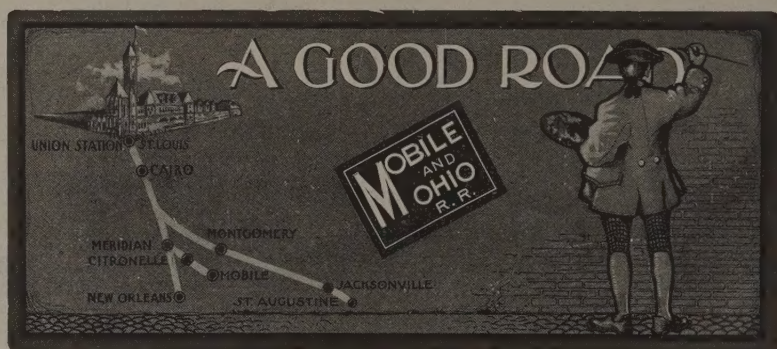
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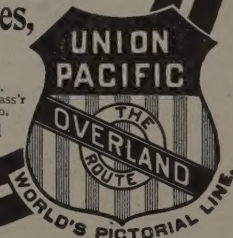
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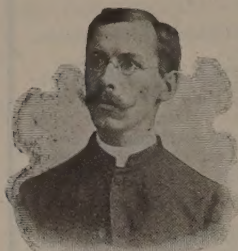
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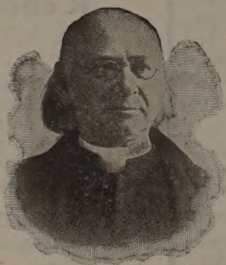
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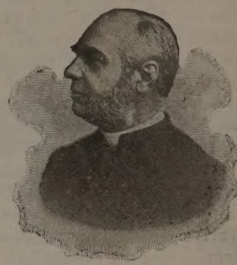
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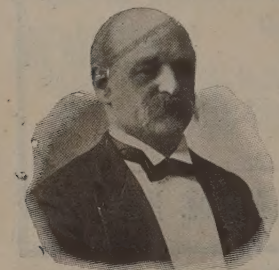
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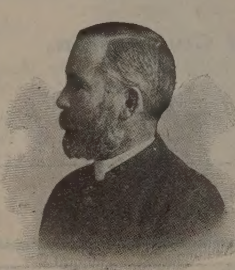
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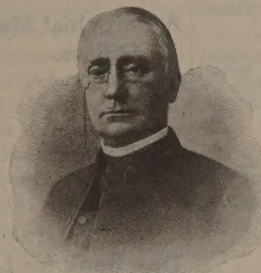
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Editorials and Comments.

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With which are united "*The American Churchman*,"
and "*Catholic Champion*."

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IN WHAT SENSE DO WE USE THE WORD CATHOLIC?

WE BEG to direct attention to the letter of the Rev. C. B. Wilmer on "The Word Catholic," which will be found in our Correspondence columns, and which we take as the text of this consideration. It would be impossible for one to frame a letter in a better spirit. "The spirit of conference, not of controversy," is so happy an expression as defining the proper attitude in which Churchmen should take up such questions as this, that one wonders it should not have been coined before. We shall hope to show the same spirit in carrying further the conference begun by Mr. Wilmer, and shall show frankly what is our own understanding of the difficulties which he has suggested.

Let us say first, however, that the *Handbook of Information Touching the Proposed Correction of the Official Title of the Protestant Episcopal Church in the United States*, for which our correspondent so generously renders thanks to THE LIVING CHURCH, was not prepared directly under the editorship of the latter. Its authorship is composite, and the thanks tendered us are therefore passed on to a group of Churchmen, largely in the East, who, by their subscriptions for the purpose, rendered it possible for The Young Churchman Company to issue the pamphlet for free distribution among Churchmen generally. Those subscriptions are of more importance than are the slight labors connected with the compilation of the pamphlet, which purposely contained little original or argumentative matter. We hasten to add that THE LIVING CHURCH indorses every word therein printed, and that there may be no appearance of evasion, the editor would state that he personally (not as editor of THE LIVING CHURCH) was a joint editor with certain other Churchmen, in its preparation. The pamphlet, however, was intended rather to present in consecutive form the facts and the official documents pertaining to the correction movement, than to submit arguments on the subject. We may add that any Churchman may obtain the pamphlet freely upon request to The Young Churchman Company.

The immediate criticism of our correspondent is directed to the following clause of the Milwaukee Memorial, which is printed in full in the *Handbook*:

"The name thus suggested (The American Catholic Church in the United States) is chosen because the word 'Catholic' is that which through all Church history almost from the beginning has been applied to the Church founded by Our Blessed Lord, and because the name is that which is applied to the Church in the Creeds."

Our correspondent rightly says that it does not necessarily follow that "because the word 'Catholic' is applied to the whole Church, therefore it is applicable to a part thereof." The clause quoted above is, however, followed in the aforesaid Memorial by additional reasons why the specific term was selected by the Diocese of Milwaukee. Perhaps it will now be more to the point to consider the question in relation to the criticisms of our present correspondent, than simply to quote further from the Memorial or from the *Handbook*.

IN DESCRIBING any collective group, or organization, many words may be used as descriptive, but only a limited, fixed number as proper adjectives. To illustrate: there have been many adjectives applied to the corporation known as the "Standard Oil Company"; but only one adjective—the term *Standard*—has been taken into the official name. Now that one adjective standing alone has a variety of meanings, quite as numerous

as has the adjective *Catholic*. In the *Century Dictionary* three columns are devoted to the various shades of meaning of the former term, and two columns to the latter. In both cases, therefore, the words may, as Mr. Wilmer rightly says of the second, "certainly be taken in different senses." Yet, be it observed, these various gradations of meaning have no direct bearing upon the use of the adjective in the legal title of the "Standard Oil Company." The name is used to identify a specific corporation. Other oil companies may produce an oil which would quite as fully answer to the etymological requirements of the term *standard*, but they would not thereby become the "Standard Oil Company." Contrariwise, there are other adjectives that would aptly describe the Standard Oil Company. It might be described as Presidential, or as Directorate, as suggesting its manner of government; or as Antagonistic, as suggesting its attitude toward other oil companies; and the number of other possible adjectives might be multiplied indefinitely. Yet, if a single branch of the Standard Oil Company, we will say in a single state, should adopt one of these other terms as its legal designation, it might indeed be intimately affiliated with the parent organization, but such affiliation would not be suggested or commonly be made known by its legal title. Accordingly, if it should be important to the company that the affiliation of such a Presidential Antagonist Oil Company with the Standard Oil Company should be a matter of common recognition, the sensible way of securing the result would be to do business under the well recognized name of the parent company. Such being done, the right of the company to use the title would *prima facie* be accepted. The burden of proof to convict the company of the illicit use of the title would rest on him who denied it. Going into court by the legal name of the Standard Oil Company, the right to that title would be assumed as a matter of course, and a litigant who denied it would be compelled to produce a very strong mass of evidence to oust the claimant from the right to the title. On the other hand, to go into court as the Presidential Antagonist Oil Company, and then maintain that the company was in fact an affiliated branch of the Standard Oil Company, would throw the burden of proof on the company itself. The fact might of course be susceptible of proof; but it would not be a matter of *prima facie* presumption, and it would only be recognized, even though absolutely proven, by those who might be sufficiently interested to have examined the evidence, and sufficiently intelligent to appreciate it. In other words, the local title would lose to the company the whole advantage to be derived by popular recognition of its claims, and would compel it to prove its claims separately to each inquirer, where, in the other event, they would be assumed from the start.

IT IS EASY to see how this applies to the local name of this Church. No student of history, no casual reader, no schoolboy or schoolgirl, will deny that the proper adjective applied to the Church at large in history, is *Catholic*. Histories religious or secular, Catholic or Protestant, Roman or Anglican, large or brief, scholarly or popular, agree absolutely in applying the term *Catholic* to the Church wherever it may be found, west, at least, of Russia, up to the middle of the sixteenth century; while in Russia and the East the name *Catholic* was and is equally a part of the technical title of the Church, though it has happened that the term *Orthodox* has been more largely in colloquial use. After the middle of the fifteenth century there is an unhappy lack of uniformity in the use of the term by historians; but it is beyond question that that section of the Church which continued commonly to use the term, is the section that, in the popular mind, is identified with the historic Church; while the Anglican Communion, which permitted its use to lapse into infrequency, except in the Creeds, is not popularly so identified. The obvious result is that Rome is accorded the *prima facie* right to the term, and, consequently, to the continuity of organization implied, and if one denies that right, the burden of proof is thrust upon him; he must show cause why everything Roman, including the decrees of 1870, is not entitled to be considered Catholic. On the other hand, no such *prima facie* right to the term is popularly accorded to the Anglican Communion. Instead of having her claims to continuity with the Catholic Church of history a matter of popular recognition, the burden of proof is thrust upon her. She is forced to prove her claims separately to each inquirer—a task requiring a discriminating and thorough knowledge of history and an aptitude in weighing evidence judicially and impartially—while Rome is obliged only to challenge her oppo-

nents to *disprove* her Catholicity if they doubt it. In other words, the burden of proof is seen to rest upon Anglicans in order to make good their claims to Catholic continuity, but *not* upon Romans. The advantage to the latter is obvious.

And this difference appears very markedly in the apologetic literature of the two communions. Roman books of controversy merely assume that the Roman Communion is the Catholic Church. They make no attempt to prove it. It is their adversaries who, if they doubt it, must laboriously disprove it, while Rome holds all the advantage. They can even go so far as Cardinal Gibbons does in his *Faith of our Fathers*, to taunt Anglicans with the sneering challenge, which we quoted last week, namely:

"If the 'Protestant Episcopalians' think that they have any just claim to the name *Catholic*, why not come out openly and write it on the title-pages of their Bibles and Prayer Books?"

Why indeed? The challenge is perfectly reasonable, however offensively it may be expressed; and Rome, from her vantage point of *prima facie* Catholicity, can afford thus to taunt us.

But the Anglican, instead of challenging Rome to disprove Anglican Catholicity, is bound, for her part, to prove it. She meekly accepts the burden of proof which Rome has shifted upon her opponents. Every one of our popular volumes of apologetic literature considers at much length the evidence upon which the historic continuity of the Protestant Episcopal Church through the Churches of England and Scotland, with the undivided Catholic Church of history, rests. Nearly one-half of Bishop Brown's *Church for Americans* is taken up with the evidence of such continuity. The evidence is well handled and is convincing; but the mere fact that it is cited at such length proves the disadvantage under which we lie, when we accept conditions which force the burden of proof upon us instead of upon our opponents. How many of the seventy million Americans can be induced to read Bishop Brown's excellent volume? How many of them would be capable of passing dispassionately upon its evidence and its arguments if they did? And our other volumes of like purport of necessity devote a like amount of space to the same requirement. Yet the mere adoption of the Catholic name, by shifting the burden of proof, would make this laborious and largely ineffective effort—ineffective because the mass of mankind will not read it—for the most part unnecessary. The world in general assumes that bodies of men are what they claim to be. When Rome claims to be the Catholic Church, nine people out of ten assume that she is; if Protestant Episcopalians contest the claim, it is not Rome, but Protestant Episcopalians that must prove their case. So the world argues; and we must submit. But for the most part, the world will not listen to our arguments. Why should they?

ALL THESE considerations show that the various shades of meaning attached to the word *Catholic* do not affect the movement to assume the Catholic name. Its expediency rests upon the fact that the latter is the recognized proper designation in history for a specific organization, with which every part of the Anglican Communion maintains its corporate connection. Hence, the question as to shades of use of the term in etymology is of no greater intrinsic importance, than the exact sense in which the Standard Oil Company uses its proper adjective in its legal title is important to that corporation. Taken purely in its etymological sense, apart from its use as a proper adjective and a proper noun, it is quite true that in one sense every properly baptized Christian, whether among the sects or in any part of the historic Church, is a member of the Catholic Church, because such membership is obtained by Baptism; in a second sense, only those who accept the authority of some corporate branch of the Catholic Church are Catholics, for the organizations of even baptized men outside the Church are no parts of the Catholic Church, though individually the people are members of it; again, in a third sense, only those within the Church who conduct themselves and maintain their belief according to the historic practice and faith of the undivided Church are Catholics; the fourth sense, in which urbanity and suavity of temper are termed *Catholic* is not wholly indefensible, if these be allied to orthodoxy in faith and practice; but we must draw the line at the interpretation which assumes that the term stands for mere inclusiveness of things that cannot be assimilated. The good old word *hash* is quite sufficient for that purpose. And even these four classifications of the term as it is commonly used among Churchmen do not exhaust its mean-

ing. Arius was a Catholic in the first and second of these senses, but not in the third or fourth. And so it goes.

IN OUR FRIENDLY "spirit of conference," we must therefore disagree with Mr. Wilmer that to leave the word undefined is "to expose us to the grave danger, to say the least, of falling into the fallacy which arises from using a word in two different senses." If we legally adopt the phrase American Catholic Church for our technical designation, it would not be by settling upon one out of several legitimate uses of the term Catholic, but to proclaim our affiliation with a definite body known in history, which affiliation we now maintain under the difficulties mentioned. It would not give us a right to such designation if we do not already possess the right. It would not incorporate us into the Holy Catholic Church of history if in fact we are not already incorporated in it. It would not create a hold upon Catholic continuity, if such continuity does not now exist. It would create for us no right, no power, no connection, that is now lacking. It would not give us valid orders if our orders are invalid. It would supply no defect. But its high expediency (as we view it) rests primarily upon the fact that the unbroken continuity with the Catholic Church of history, which we now so laboriously maintain, would henceforth be assumed by the world at large, where to-day the opposite is assumed. The burden of proof would then be shifted from ourselves to our opponents, whether Roman or Protestant. To-day, in order to establish our position, we have to disprove what they assert. To-morrow, after the adoption of the historic name, they will be forced to disprove what we assert, in order to establish their own position.

We appeal to intelligent men, in this same "spirit of conference, not of controversy": does not this establish the high expediency of correction of our technical title to that of The American Catholic Church?

FRIDAY, January 23d was a notable day in Boston, because the tenth anniversary of the death of Bishop Phillips Brooks, observed by the Bishops and clergy of Massachusetts, showed the depth and reality of the affection with which that bright and venerable name is cherished there. The long procession entering Trinity Church, the solemn offering of the Eucharistic Sacrifice, whose Intention was expressed in the Post-Communion from the Burial Office, and the eloquent and discriminating sermon of Bishop Lawrence, all were profoundly significant; and any criticism of details would be superfluous and unedifying.

But one thing jarred upon the harmonious seemliness of the occasion, with a note so false, so strident, as to make comment absolutely necessary. We are informed by credible eye-witnesses that the Rev. Dr. Edward Everett Hale, a well-known minister of the Unitarian denomination, advanced to the altar and received outwardly the Blessed Sacrament of the Body and Blood of Christ, the Bishop of Western Massachusetts administering the Bread, and the Bishop of Maine the Chalice. Dr. Hale is a *litterateur* of distinction, a true philanthropist, and a most engaging gentleman of blameless life, whose four-score years place him in the first rank of New England's citizens. But he is not a communicant of "the Protestant Episcopal Church in the United States of America," nor of any Church in communion with that Church; he is not "confirmed or ready and desirous to be confirmed"; and, more than all, he openly denies the Deity of our Blessed Lord and Saviour Jesus Christ, whom Christian folk, ever since St. Thomas the Apostle, have worshipped as their Lord and their God. Bearing this in mind, we unhesitatingly avow that the act was sacrilege, and we deplore it inexpressibly.

It is difficult to imagine why Dr. Hale should have wished to receive the Blessed Sacrament, since he would be prompt to disavow as "stuff and nonsense" any doctrine which Churchmen could receive concerning it. Why should one desire to "show forth the Lord's death," who does not acknowledge that death as the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"? He cannot have been ignorant of the law of the Church; for, many years ago, a similar act on his part drew forth from the present Bishop of Vermont an admirably clear statement in severe reprobation of those who admitted Dr. Hale to the highest privilege of the Catholic religion. But it may be that he took a certain passage of Bishop Lawrence's sermon as an invitation to him; we quote:

"The Lord's Supper was to Phillips Brooks the great high feast of Christ, the Head of humanity. It belonged, then, not to any one denomination of Christians; no single denomination of Christians

had a right to restrict it; it belonged ideally to all humanity, and practically to every man who claimed Christ as his Master and Saviour, and who tried to live in Christ's Spirit. Each denomination held it in trust for Christ and His followers. Hence his welcome, given not in his own name, but in what he believed to be the law as well as the spirit of his Church, to all Christian people, to partake of its blessings."

Bishop Lawrence, we note, is setting forth the attitude of his great predecessor; he does not make that attitude his own, so far as any formal avowal here shows. And whether that attitude be right or wrong, let another passage from the same sermon show:

"To those ministers, laymen, and theological students who turned to him with their doubts as to whether they had a right to remain in the Church, and who quoted language of this or that Churchman of the day, his unfailing answer was: 'Why do you listen to him? No one man or group of men is the authoritative interpreter of the Church's standards. Look to your Prayer Book; what do you find there? Study it, interpret it by the history of the Church, and then and not till then, make your decision.'"

Admirably said! Let us here obey its counsel. Looking to the Prayer Book we find this positive law set forth on page 276:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

"No one man"—not even the late Bishop of Massachusetts—"nor group of men"—not even the coterie of latitudinarians who play fast and loose with Ordination vows and the Catholic Creeds—can explain this away. "None" means "No one"; neither Dr. Hale nor any other unconfirmed person is excepted. And if we "interpret it by the history of the Church," we find that the Patriarch of Constantinople prayed that he might die, sooner than see Arius admitted to Catholic Communion without having purged himself of Arianism.

But it is not as if Dr. Hale were merely unconfirmed. There are hundreds of thousands who have never received the Laying-on of Apostolic Hands, yet who worship the One True God, Father, Son, and Holy Spirit, and to whom doubtless God's love vouchsafes a spiritual communion, because, through lack of a true Priesthood, they may not have Sacramental Communion. The Church wisely requires such at least to be "ready and desirous to be confirmed," before admitting them to her altars, that they may learn to esteem rightly that Gift of the Holy Ghost, and to covet the true Priesthood of the Laity which it confers. Yet if a devout Presbyterian or Methodist were to present himself once at our altars, we conjecture that few priests, if any, would repel him, though they would doubtless show him the law, above quoted, at some convenient time.

The case of January 23d differs *toto caelo* from such a case as we have imagined. Here is a man who, by the very sectarian title he bears, explicitly rejects the Mystery of the Holy Trinity; who, less than a fortnight before (as we are informed) was heard to scoff and jest at it; who is known as one that does not bow his knee in adoration before the Incarnate God. Grant that it is in ignorance; that he is faithful to whatever light he has received; and that God will reward all his good deeds amply. Still the fearful fact must be faced, that he attempts to come to the Father without the Only-Begotten Son, and that, in that attempt, he dishonors the Lamb of God, our only Saviour. To give the most holy Gifts of the altar to such an one was dangerously to approach that awful act against which we are warned, to give to one who receives "not discerning the Lord's Body." Was it to his soul's health? Or was it otherwise?

If it be said that the Table is the Lord's, not the Church's, the reply is plain: The clergy are "ministers and stewards of God's Mysteries," and they are answerable for seeing that the Table of the Lord is rightly fenced.

If men allege that the rubric quoted "refers only to our own people," we reply that the Church cannot contemplate rewarding by a special privilege those who reject her claims to filial duty.

And if, finally, it be asserted that Dr. Hale tries to follow the Christ ideal, and is therefore worthy to receive the Holy Communion, we ask by way of *reductio ad absurdum*, whether Rabbi Fleischer, a distinguished reformed Jew, who was present at the solemnities of January 23d, and who speaks of Jesus in terms of most reverent admiration, ought also to be invited to participate in "the great high feast of Christ"? Ah, "infidels and heretics" are coupled with "Jews and Turks," in that marvelous prayer which the Church puts up on Good Friday, echoing her Divine Master's "Forgive them, for they know not what they do!"

We make no attempt to place responsibility for this most unhappy scandal. Bishop Vinton, the Celebrant, was outside

his own Diocese, and indeed may not have recognized the person of Dr. Hale. The Bishop of Massachusetts was in another part of the chancel; and the rector, we learn, had no part in the service. But we should be false to the duty we owe the whole Church, if we did not bear solemn record of the grief which fills the hearts of loyal Churchmen at the knowledge of the dishonor done our Lord in the Sacrament of His Love; and at the possibility of grave danger done, under the guise of a blessing, to the respected divine who, being outside his rightful environment, ought to have placed neither himself nor the officiating Bishops in such a position.

IN REPLY to the Bishop of Long Island, who is said to have expressed himself as thinking "the doctrine of Transubstantiation foolish," we find in the New York *Sun* a carefully and courteously expressed letter from the Rev. Henry A. Brann, D.D., rector of St. Agnes' (R.C.) Church in that city, from which we make the following extract:

"Religion is a tie of love between man and God. Lactantius so defined it centuries ago; and the correctness of the definition is not disputed. Now, if religion is a tie of love between man and God, perfect religion is the most perfect tie between man and God; and so we have the following logical process: We have, first, natural religion, in which the natural man is united to God, his Creator, by the intellect, which knows, and the will, which obeys and loves Him. But this form of religion is imperfect, because it is purely spiritual. The body of man, which is a constituent part of him, is left out. A second and more perfect form of religion, then, will be one in which human flesh and blood as well as a perfect human soul become immediately united to God; and this takes place in supernatural religion, in the Incarnation, which all orthodox Christians admit. But the Incarnation is not the union of a divine person with every man's body and soul. A more perfect union is still possible; and that takes place when the loving God, who prompted by love created us, who prompted by love became incarnate and redeemed us, prompted by the same love, renders it possible for every individual of the human race to become united, soul and body, to the soul and body and divine personality of the Incarnate God. A closer union than this between man and God is inconceivable; and the religion that teaches and practises this doctrine is therefore the only perfect one. By it we may 'become partakers of the divine nature,' which is the aim and purpose of the Christian life."

Now without at all defending the Bishop of Long Island in the use of the expression "foolish" in connection with a reverent attempt of another communion to state the doctrine of the Real Presence—if, indeed, he used that expression, which we think very doubtful—we feel that a word in regard to Dr. Brann's statement may be useful.

Every intelligent Churchman would probably accept the very explicit statement of Dr. Brann, quoted in this paragraph, *in toto*, and *ex animo*. Indeed we have seldom seen a better statement of the doctrine of the Incarnation in a nutshell than is here presented.

But the remarkable point is, that what is required to effect the "more perfect union" between God and man, which Dr. Brann rightly observes to be "still possible," is indeed, as he so well states, accomplished when any individual "becomes united, soul and body, to the soul and body and divine personality of the Incarnate God"; but this act of uniting is not accomplished primarily by the Holy Eucharist, much less by any process of Transubstantiation, but by Holy Baptism. Dr. Brann's whole paragraph vindicates the Catholic doctrine of Baptism; it does not even indirectly touch upon the Eucharist. By the former sacrament we are, in the words of St. Paul, made "members of His [our Lord's] Body, of His Flesh, and of His Bones." We are united with Him in so perfect a bond of unity, that His life flows spiritually through our veins, and we are His members. Every whit of this membership, this incorporation into His Body, this regeneration into His family, is accomplished by the act of Holy Baptism, and, as Dr. Brann observes, "a closer union than this between man and God is inconceivable." He is right also in adding, "and the religion that teaches and practises this doctrine is therefore the only perfect one." Quite right; and since the said doctrine is taught by the whole Catholic Church, and not alone by the Roman communion of it, it follows that all alike and all together, as one body, constitute the "only perfect" religion.

We can only say that Dr. Brann would make an excellent American Catholic if he can be as strong and as clear on the other of the greater sacraments as he is in his vindication of Holy Baptism; though unhappily he seems to have mixed them up slightly in his exegesis.

AN ADMIRABLE suggestion adopted by the recent Convention of the Diocese of California is the appointment of a committee to arrange a conference during Convention week, "for consideration of live topics of interest to the Church." Such a discussion can not only be made very interesting, but can be made a distinctively helpful educative power in any Diocese. This is shown by the discussion in the same Convention on the subject of the Name of the Church, which our correspondent pronounces to be "the best debate held in this Convention in ten years." A debate like this educates the people, lay as well as clerical, visitors as well as deputies, and is bound to be an educational factor of the greatest value. Conclusions in legislation may not always be such as one would wish, but the presentation of different phases of questions that are before the Church for discussion must in itself be very helpful. Churchmen are sometimes over sensitive as to the criticism of their opinions. Such criticism is thoroughly legitimate and in the long run is always helpful to right decisions. Catholic Churchmen have nothing to fear from open discussion. It is invariably the man who has not heard of a subject which may have been under discussion among intelligent men for years, that stands in the way of our advance. It would of course be essential that topics should be intelligently handled, and that the open congress suggested be wholly separate from legislative sessions.

We shall be interested in observing the effect of the new movement in California, and should think it likely that it would be found equally valuable in other Dioceses as well.

IN FURTHER comment upon the resolutions on the Name passed by the Convention of the Diocese of California, we call attention to the fact that a resolution to declare without qualification that "it is inexpedient to change the Name of the Church at this time," was defeated by an overwhelming majority. Consequently, though California's vote is the least favorable to the correction movement that has been cast, yet it cannot be construed as an opinion against change, even "at this time," for such an opinion was deliberately rejected. It must, then, be considered a qualified indorsement of the movement. The same, and to a large degree, must be said of the somewhat contradictory resolutions of the Salt Lake Convocation, where the Bishop's suggestion that change at this time is undesirable was turned directly into indorsement of the correction movement, so far as it could be done without absolutely reversing the Bishop's will. The resolution seems to read both ways, but the affirmative trend is beyond question.

It must be evident that those who choose to stand in the way of the correction movement must expect to be very courteously moved out of the way. Three Bishops have thus far laboriously argued against the movement, in their respective conventions; and each one has been distinctly, though politely, reversed by the subsequent vote of both his clergy and his laity, though in each case with a little loop hole, which makes for courtesy and deceives no one, by which to "save his face."

We trust that to the episcopal wise, a triple word thus spoken may be more than sufficient. The Church will not be held back.

ABAPTIST minister in Minneapolis announced recently that he would preach on "Four Corner Stones of the Family Circle." Having succeeded in squaring the circle, the reverend gentleman might well turn his attention to higher mathematics.

ANSWERS TO CORRESPONDENTS.

W. B.—(1) The story is new to us, and we have no way of verifying it.

(2) The expression "the fable of Christ" or "of Christianity" is attributed to Pope Leo X., but is rejected by all reputable historians.

J. H. R.—(1) The Polish overtures are in the hands of a committee of the House of Bishops which is to report to that House at the General Convention of 1904.

(2) Ordinations of ministers from the various denominations are very frequent, but we know of no available statistics on the subject.

(3) We know of no definite "advertising bureau" or press propaganda in the interests of Roman Catholicism.

(4) Dr. De Costa, who figures frequently in Roman controversial matters, was one of our clergy, of the Evangelical school and bitterly "anti-ritualistic," who seceded to Rome some years ago in New York, after being for some years rector of the parish of St. John the Evangelist. He is of New England birth and extraction.

B.—White, as the color of Epiphany, is appropriate only during the octave of the feast—eight days. At the expiration of that octave the Epiphany season ends. The Sundays afterward are Sundays *after*—not

in—Epiphany. Hence they do not take the festal white, but the normal green.

Iowa.—That churches are not to be used for secular purposes would be inferred from Title I., Canon 26, of the American Digest, though not explicitly stated. It is commonly expressed, however, in the instrument of consecration, as it is also in Canon 88 of the Church of England, and if the issue should arise, it would hardly be possible to maintain that secular uses were legal. The American Canon includes "any consecrated Church or Chapel, or any Church or Chapel which has been solely used for divine services."

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XVI.

MUST we believe that angels still exist? If so, why can we not see them now, as the Bible says they were seen in early days?

The discoveries of modern science may help us to realize such facts of the spiritual world as the existence of angels. Take, for example, the fact now known by every schoolboy, that a single drop of water is a minor world which is the home of myriads of animals, while almost every particle of matter in the universe is thronged in like fashion with a multiplied life, at whose number the senses stagger.

Again, there is yet another class of facts—facts not so susceptible as these of off-hand proof—which we accept with equal readiness. To be told that the air which surrounds us is pervaded by a subtle ether, and that this is in continual vibration from waves of light and heat and sound, crossing and re-crossing each other at innumerable points, till the whole is like a quivering mass of jelly; to be told that this "ethereal gelatine," so to speak, is as solid as adamant; to be informed that it permeates all substances, even the most solid, and that through its medium waves of electricity may penetrate where waves of light cannot—these are things which, to be sure, are capable of a certain kind of proof, but which most of us have not proved, though we accept them as part of our every-day belief.

Why, then, should we hesitate and draw back when we are told something no whit more remarkable about the spiritual world? The Bible tells us that as this atmosphere about us is so mysterious a thing in its quivering activity, so around and above us is another mysterious life, a great spirit world, a heavenly host of the messengers of God, ever doing Him service, and ever at His command succoring and defending us in the manifold perplexities of our daily work and duty. Surely, if one can accept the revelations of science with so calm and composed faith, we need not smile in compassionate unbelief when another revelation steps in with its mysterious story and asks us at least to listen before we turn away to scoff.

"Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven and earth within
Clear as the sea and sky."

Granting the existence of angels, there is no reason for doubting that they have from time to time made their presence perceptible to men. Particularly should we expect them to do so when events as great as our Lord's birth, resurrection, and ascension would be bound to call forth great and unusual exhibitions of spiritual powers. Their appearance is not so necessary now, hence they are not seen; perhaps, too, they might appear to some, were a keen spiritual vision more usual among us.

I WONDER why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back.—*Southern Churchman.*

TO SPEAK of one's self is as difficult as walking on the tight-rope. One requires such wonderful balance and so much circumspection not to fall in so doing.—*Mrs. Sidney Lear.*

THE CREED OF WESTMINSTER

AND ENGLISH NOTES IN GENERAL.

LONDON, January 27th, 1903.

THE scandalous action of the Dean and Chapter of Westminster in tampering with the Athanasian Creed in the Church services at the Abbey, has aroused some hostile epistolary criticism in the *Times* newspaper as well as in the *Guardian*. The Dean of Chester (Very Rev. J. L. Darby, M.A.), in reply to Lord Dysart, who asserted that the Athanasian Creed was "expugned" from the "American Prayer Book," quotes as follows from the speech of Dr. Jacobson, the then Bishop of Chester, in York Convocation in 1872:

"I cannot help thinking that far too much stress has been laid on what is continuously and confidently said about the American Church having rejected the Creed. I cannot think that, in common fairness, such language should be held. It is far more correct to say that the Convention of that Church omitted the *Quicunque Vult*, just as they once had the *Nunc Dimittis* and the *Magnificat*; thereby dropping one golden link with Christian antiquity." The Dean then quotes the Bishop further on in the same speech: "I cannot, of course, make use of private letters which I have received on this subject. But I feel warranted in saying that the *Quicunque Vult* was omitted from mistaken prudence, unhallowed prudence if you will. And the resolution for the omission, not the rejection of the Athanasian Creed, we are told, was faintly carried through the Convention."

Writing again to the *Guardian*, touching the "lawlessness" of the authorities at Westminster Abbey in omitting the Athanasian Creed in its proper place (after the *Benedictus* in matins on Christmas Day) and in using a mutilated form thereof in the place (after the third collect) reserved for an anthem, The Rev. Dr. Randolph, Principal of Ely Theological College, says:

"Since this expurgated edition of the Creed has been used in the Abbey, a clergyman wrote to one of our Bishops asking to be allowed to do the same thing in his church. In reply the Bishop told him that he had no authority to allow him to make such a change. Of course he had not. What authority, then, has the Dean of Westminster to do it?"

Dr. Randolph concludes that some explanation is surely due to the Church at large for "this high-handed and ill-considered action." If it be true, as is now stated by a correspondent of the *Times*, that the Athanasian Creed, instead of being obsolete, was regularly used in the Abbey during Dr. Bradley's tenure of the Deanery, why then Dr. Armitage Robinson's action is obviously all the more startling and reprehensible.

Mr. Edwin de Lisle, in a letter to the *Times*, on Sir Henry Howorth's post-Parliamentary campaign against "my revered Lord Halifax and the Catholicising party in the Established Church," says that Sir Henry in making the definite statement that "their ridiculous tabernacles, copied from Roman patterns, are derided by Romanists as an open blasphemy" is surely talking "magniloquent nonsense." He goes on to say:

"If Sir Henry Howorth wishes to know accurately what we do anathematize and call 'blasphemy' let him look up the Canons of the Council of Trent and of the Vatican, and I venture to hope he will not be so rash as again to quote Roman Catholics as sympathizing with the English Churchmen who look to the days and doings of that Supreme Head, the feeble boy Pope Edward VI., as their standard of conduct and belief, rather than with those other Churchmen who once more honor and invoke another Edward, surnamed, for all time and nations, the Confessor, the patron and pattern of all true Ritualists."

The Prince and Princess of Wales have signified their desire to be present at the dedication and opening of the nave of Truro Cathedral. It is not, as yet, possible, writes Canon Donaldson of Truro to the newspapers, to publish any actual date; but it is the hope of the Dean (the Bishop of the Diocese) and Chapter and of the building committee to bring the event within the limits of the last week in June and the first week in July next. The King (then Prince of Wales) was present, it is interesting to recall, at the laying of the foundation stone of the Cathedral 22 years ago.

With January, 1903, *The East and the West*, the S. P. G. new quarterly Review for the study of Missions, has made its appearance, price one shilling. Its editor is the Rev. C. H. Robinson, Honorary Canon of Ripon and the new Editorial Secretary of the S. P. G. Amongst the eight contributors of articles to the initial number are the Bishop of South Tokyo (Dr. Awdry), on "The Strong and Weak Points of Japanese Character"; Father Puller, S.S.J.E., on "The Ethiopian Order," and

the Rev. Professor Collins, Kings College, London, who writes in a eulogistic strain on "The Church in Jamaica."

A photogravure of the late M. Tissot's last printed conception of Our Lord Jesus Christ has been issued by the S.P.C.K., in black and gold frame, 32x24 inches, price 20s. The devout Christian painter is said to have been dissatisfied with all his previous idealized portraits of Our Divine Saviour in his Illustrated Gospels, and so when nearing the end of his mortal life devoted his time to painting the Figure of which this is a proof on India paper.

The newly designated Bishop Suffragan for the Diocese of Peterborough, in the room of Dr. Thicknesse, resigned, is the Rev. Lewis Clayton, Canon of Peterborough since 1887, who will also take the title of Bishop of Leicester, as Dr. Thicknesse has decided to relinquish it along with his tenure of office. Canon Clayton, whose father was a London solicitor, was born in 1838. He graduated at Emmanuel College, Cambridge, in 1860, and two years later was ordained priest. After serving several assistant curacies, he was presented, first, to the vicarage of Dallington St. James', Northamptonshire, and afterwards, in 1872, to the incumbency of Leicester parish church, also latterly becoming Rural Dean during his stay there. He has been proctor in Convocation for the Dean and Chapter of Peterborough since 1892.

J. A. Kensit, son of J. A. Kensit, deceased, has informed a representative of the *Daily Chronicle* that he will maintain the practice adopted and continued by his father of protesting against the confirmation of the election of what he calls "ritualistic Bishops." Dr. Davidson, the Primate-designate, it appears, is not considered such.

The baptism of the infant son of the Prince and Princess of Wales was solemnized in the private chapel of Windsor Castle yesterday in the presence of a large number of members of the Royal family and distinguished invited guests; the service beginning at a quarter to one o'clock and lasting nearly three-quarters of an hour. The Bishop of Oxford officiated, and was attended by the Dean of Windsor, resident chaplain to his Majesty, and the Rev. Canon Dalton, Deputy Clerk of the Closet, Domestic Chaplain to the Prince and Princess of Wales. The sponsors were the King, Prince Waldemar of Denmark, represented by Prince Charles of Denmark; and Prince Louis of Battenberg, God-fathers; the Queen, the Empress of Russia, represented by the Princess Victoria; and Princess Christian of Schleswig-Holstein, Godmothers. In front of the altar rail was placed a golden bowl on a pedestal, wherein was the baptismal water. The service opened with the hymn, "Oh, Father, Thou who hast created all," and towards the end there was sung a hymn especially written by Mr. A. C. Benson of Eton College, set to Music by Princess Henry of Battenberg, and commencing "Hear, Holy Father, from Thy secret throne, Bless Thou Thy child, we seal him for Thine own." The singing was led by the lay clerks and choristers of St. George's chapel, Windsor Castle, under the conductorship of Sir Walter Parratt. The infant prince, who was handed to the Bishop by the Queen, received the names of George Edward Alexander Edmund. The christening cake weighed 3-cwt.

The Islington Clerical Meeting—an annual gathering in the interests of "Evangelicalism"—was held on St. Hilary's day (13th ult.), the Dean of Peterborough (Dr. Barlow) presiding, thus chairman for the seventeenth time. The general subject fixed for discussion was "The Obligation of Spiritual Religion in regard to God's Word, Public Worship, Preaching, Private Life." Amongst those who contributed papers and gave *extempore* addresses were Dr. Wace, on "The Authority of God's Word," and Prebendary Webb Peplow, on "The Application of God's Word." According to the *Church Times*, in a leading article on "Progressive Islington," the meeting tends, on the whole, to "movement on good lines"; and "seems to us to be no mean factor in the present making of history within the Church of England."

The first ordinary meeting of the present session of the English Church Union was held this day week, with a sitting both in the afternoon and evening, in the Great Hall of the Church House, Westminster; subject, "The Education Act of 1902." Lord Halifax, who was announced to preside, being late in arriving, at the afternoon meeting, on account of a breakdown to the carriage conveying him to the railway station, the chair was taken, until his arrival, by Dr. Randall, late Dean of Chichester. The first speaker was Canon Russell, President of the Southeastern Lancashire District Union, who thought that the Kenyon-Slaney subsection may after all be, as the Gor-

ham controversy was, a blessing in disguise. He hoped it would make both clergy and laity realize more clearly their duties and responsibilities. The Rev. W. J. Scott gave Mr. Balfour perhaps the most forcible lashing he has ever had. Mr. Scott said: "This man, by his own avowed an unattached Christian, who would be a Presbyterian if he had enough definite religion of any kind to be so—(loud cries of "No, no," "Hear, hear," etc.)—this man had torn up their trust deeds, defending his action with that sort of thinly veiled contempt, the only effective weapon he seemed to retain. Medea asked: 'Shall I sit down and weep like a baby?' And were Churchmen to sit down? No, they should see to it that the life of this Education Act of 1902 should be as short a one as possible." (Great cheering.) The Rev. A. H. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, wanted to remind his hearers of this great fact, that the Church schools are practically closed; "what remain are Kenyon-Slaney schools" in connection with the Church of England. But they cannot possibly be continued unless subscribers choose to carry on their voluntary subscriptions. Whether it is right or not to collect for the Kenyon-Slaney schools, he was inclined to the conviction that it is right to support them for a time—to give the thing a fair trial. The first moment, however, "any body of managers interferes, not only with doctrine, but with a commissioned teacher, just then and there, the right thing would be to withdraw at once the subscriptions given to the Kenyon-Slaney schools, and do our best to hand them over to some better purpose." Mr. Hanbury-Tracy, in conclusion, intimated that there is on foot something which may result in a dignified but strong protest from both priests and laity, "in order that people in the country may learn that whatever some people may think about it, we think a great deceit and an abominable betrayal has taken place." (Loud cheers.)

Lord Halifax, who had now taken the chair, thought it was not any business of theirs to discuss the religious opinions of any single individual; and that anyone who has read Mr. Balfour's book on *The Foundations of Religious Belief* will find himself "quite out of agreement with what my friend Mr. Scott said on that subject." As to the Act, as practical men, "we have to look to the future much more than to the past." However much we dislike some of the provisions of the Act, "it is our business to do what we can and see if we can work it in the interests of religious education. If we find we cannot work it, it will be possible then [?] to take some of the other plans recommended." With regard to the Kenyon-Slaney subsection, his Lordship hoped that the clergy will go on as they have done and teach in their schools, and not ask leave to do so. If the managers wish to turn them out, let them do it. "Parliament can neither give nor take away the right of the clergy to teach in their schools; and if I were a parish priest I should die before I surrendered my right." (Cheers.)

At the evening meeting, when Lord Halifax again presided, the speakers included his Lordship, Canon Brooke of the Church of St. John the Divine, Kensington, the Rev. Mr. Wainwright of St. Peter's London Docks, Mr. E. W. Hansell, the Rev. Mr. Bell Cox of St. Margaret's Liverpool, and Canon Knox-Little.

J. G. HALL.

THE *Nation*, New York, in a recent issue, with the force and clearness that characterize the editorials of that paper, exposes the vanity of the resolution passed by the National Educational Association in reference to the study of the Bible as literature. Can it be possible that such a resolution is expected to accomplish aught? For let us ask: How can great literature be greatly studied except by studying its thoughts, its purposes, its ideals? And how can you study the Bible and omit its "theology"? Does studying a book as "literature" mean studying its words, its constructions—the mere phraseology? No; to get people saturated with the English Bible, even "as a masterpiece of literature," will need something more than grouping it, as the *Nation* says, "among the English books to be read in literature class A, course IV." Well does the writer answer the question as to how our grandfathers got their familiarity with the Bible, the loss of which amongst us is deplored by the Educational Association. He says: "They became mighty in the Scriptures, not in school, but in the church, and, above all, in the home, by means of repeated reading and compulsory memorizing under a father's eye or at a mother's knee. . . . Nor did the child dream that it was literature he was getting. Devout awe and godly fear were the atmosphere about the sacred volume. Just because it was a 'theological book' . . . it was read and committed to memory with that rapt attention and excitement which fastened its words forever upon the mind." The reading of the *Nation's* editorial should go far towards putting a stop to the modern cant about studying the Bible as "literary work."—*The Public*.

MUCH DOING IN NEW YORK.

THE endowment of Grace parish, apart from beds in hospitals and similar minor benevolences, is now \$632,000, and the income last year, including the \$107,000 contributed at Easter, amounted to \$185,000. This was unusual, since it includes money contributed for the new buildings now almost completed in Fourth Avenue. Of the endowment, \$101,000 is in ten diacanal funds, and the balance for the maintenance of the work of the parish. The rector, the Rev. Dr. Huntington, records in the always interesting preface of his parish Year Book, the deaths of several communicants, among them the late editor of the New York *Evening Post* and *The Nation*, Mr. E. L. Godkin. "The journalist of to-day," he writes, "commands a wider hearing than the occupant of a pulpit, and Godkin preached righteousness in a congregation far greater than that in which he was preached to."

The Rev. Dr. Huntington recounts the memorial and other gifts of recent months, already mentioned in this correspondence, and notes the going away of the Rev. George G. Bartlett to Overbrook, Pa., and of the Rev. Nelson Poe Carey, who goes soon to Christ Church, Norwich, Conn. He concludes by approving the apportionment of \$8,000. It is the same sum asked and given last year, although the rector notes that it was given by individuals who made offerings out of all proportion to their share of the responsibility. "What we want in Grace Church," he says in conclusion, and after mentioning the splendid improvements, "is not more money, but more inspiration, more impulse, more insight, more eagerness, more love for God and man. Ampler facilities for divine service, whether by that phrase we understand worship or work, it would be unreasonable to ask. The wheels are here in plenty; pray God for such influx of His breath as shall set them one and all in swiftest motion."

The vestry of Epiphany Church has invited the Rev. J. DeWolf Perry, Jr., of Fitchburg, Mass., to become their rector, in succession to the Rev. E. L. Atkinson, who was drowned last summer. Epiphany occupies a field that is neither east side nor west side, and hence its difficulties of administration. Yet its field is a large one, and it is financially well equipped to fill it. The recent sale by it of the property occupied by Heavenly Rest chapel added to its resources. Mr. Perry is a son of the rector of Calvary Church, Germantown, Philadelphia, and was educated at the University of Pennsylvania and the Episcopal School at Cambridge, graduating from the latter in 1895. For a time he was assistant at Christ Church, Springfield. He went to Fitchburg in 1897.

Holy Faith parish, Bronx borough, will build a one-story brick Sunday School room, 30 by 90 feet, as a memorial to the late rector, the Rev. Victor C. Smith. The location will be at Trinity Avenue and 166th Street, and besides a Sunday School room there will be a small assembly room. In some respects Holy Faith has the best location of any parish church in the Bronx. It stands on high ground, nearly in the geographical centre of the borough, and opposite it is the splendid new Morris High School. The parish's Sunday School is large and growing. The parish church, and even the rectory, have now to be employed to accommodate the school, which is held in two sessions. The rector of the parish is the Rev. Gustavus Tuckerman.

Under direction of Archdeacon Nelson, a new mission was started in the Bronx last Sunday. Its location is north of St. Mary's and south of St. Simeon's, but fifteen blocks distant from either, in a neighborhood where there is no other English-speaking church, Roman or Protestant. A store room was neatly fitted up. This mission, not yet named, is the ninth to be started in the Bronx within a very few years. It is under the Archdeaconry, which is assisted by Lay Helpers in the manning of the missions. For two years these Helpers, now grown to about forty in number, have held annual services. This year they have been invited to St. Thomas' Church, Fifth Avenue and Fifty-third Street. The date is Wednesday evening, March 4th. Bishop Potter will preside and two of the speakers will be Archdeacon Nelson and the rector, the Rev. Dr. Stires. The layman in charge of the new mission is Mr. R. W. Frost, a Brotherhood man and long a Bible Class teacher in Grace parish.

Yonkers is one of the largest carpet-making cities in the world. Although its line joins that of New York, it is a separate municipality, it having voted against entering Greater New York. It has two Greek Catholic churches, not because there are so many Greeks there, but because the few do not agree upon some minor points. It has also a number of Assyrians.

To reach the latter with the services of the Church, the Rev. Isaac Yohannan, of the clergy staff of St. Bartholomew's, New York, has begun a service in modern Syriac, the language all understand, in St. Andrew's Church every Sunday afternoon at four. A Sunday School has also been started at three.

Bishop Hare of South Dakota spoke to the Niobrara League in Calvary Church's guild room, giving an interesting account of Indian work, saying that a new hymnal is being prepared, not to supersede that in the native tongue, but to translate it into English for the use of the younger members of the mission who do not understand the old version.

The Rev. Dr. W. T. Manning of Nashville, vicar-elect of St. Agnes' Chapel, Trinity parish, will enter upon his duties at the middle of Lent.

Mrs. J. Herman Aldrich of New York and Sag Harbor, at which latter place she and Mr. Aldrich are greatly interested in Christ Church and in Christ mission, will place two windows in San Salvatore Church in Broome Street, Manhattan, as memorials of her aunts, who were among the most generous supporters of this Italian work. The windows will flank the large central one which is to be a memorial to the late missionary, the Rev. Alberto Pace. All will be unveiled at Easter.

Thanksgiving services were recently held in St. Matthias' Church, Sheepshead Bay, for the recovery from sickness of the rector, the Rev. Thomas A. Hyde, and of several members of the congregation. Mr. Hyde preached from St. Matthew viii. 23-26. Through the energy of the rector, the parish is in possession of a parish house, and \$3,400 spent on the property recently was raised chiefly through the rector's efforts, these efforts and visiting the sick causing his illness. Of fourteen others sick in the parish, thirteen have recovered.

Epiphany Church, Brooklyn, has been spending a week in a series of meetings and receptions because of release from mortgage and floating indebtedness. A reception was given to Bishop Burgess, to the Rev. Dr. Babbitt and Mrs. Babbitt, during which the chattel mortgage of \$768 and the title mortgage of \$32,800 were burned. The Bishop said some people thought mortgages good adjuncts to parishes, but he thought otherwise. Dr. Babbitt said Epiphany now enters upon a new era. The total amount raised has been \$34,000. Letters were read from the Rev. St. Clair Hester, Mr. Wilhelmus Mynderse, and others. On Thursday evening a celebration was held by the children of the parish, and on Sunday morning a service of thanksgiving, with sermon by the rector.

The Brotherhood of Brooklyn has already held an initial meeting to make preparations for the reception of the State Convention of the Brotherhood, to be held in Brooklyn on May 22nd, 23d, and 24th.

The winter meeting of the Southern Archdeaconry of Long Island was held in All Saints'. Archdeacon Kinsolving presided, and in a hopeful address urged each parish to make two offerings a year to the work of local Church extension. St. John's, Parkville, has \$400 toward a building fund and needs a rector, and St. John's, Fort Hamilton, made offerings during the year of \$560, and is in search of a rector. St. Jude's, Blythebourne, has raised \$2,300 toward a building, and the new mission in Thirteenth Avenue is making progress. Nativity, Vandever Park, has a Sunday School so large as to have outgrown present quarters. Talk was had about doing work for Orientals of the borough, and in the evening there was a service, at which addresses were made by two new rectors, the Rev. Dr. C. F. J. Wrigley of Grace, and the Rev. T. J. Crosby of St. James'.

About sixty members and guests attended the annual dinner of the Men's Union of the Church of the Good Shepherd, Brooklyn. Among the speakers were the rector, the Rev. Dr. Robert Rogers, and ex-Judge Augustus Van Wyck. The object of the Union is to bring men together and to the Church, and the rector, in his speech, praised the accomplishment of the organization during the three years he has been at the head of the parish.

St. Thomas' Church, Brooklyn, the Rev. James Townsend Russell, rector, has filed plans for its new parish house, a photograph and description of which are promised to this correspondence so soon as the architect, Mr. Herbert R. Brewster, can prepare the same. St. Thomas' Sunday School is the largest in the Diocese of Long Island, the number of scholars, actual attendance, being 1,248. The parish has 1,400 communicants.

God's PROMISES are a mine of wealth. And happy is the man who knows how to search out their secret veins and enrich himself with their hidden treasures.—*The Church in Georgia.*

CALIFORNIA DIOCESAN CONVENTION.

THE Fifty-third Annual Convention of the Diocese of California was marked by a memorable debate on the Change of the Name; by the report of the successful outcome of the work of the committee on the Episcopal Residence, by which our Bishop will soon be properly housed; by the appointment of a committee to take steps for the provision of an adequate Diocesan House; and by the appointment of a second committee to re-arrange the work of Convention week.

There were forty clergy in procession at the opening service in Grace Church, San Francisco, on Tuesday, Jan. 27th. The service was a semi-choral celebration of the Holy Communion, the Bishop being celebrant, the rector of the church being gospeller, and the Rev. B. M. Weeden epistoler. Mr. Weeden also preached the sermon, an earnest plea for greater simplicity and greater self-denial in the work of the Church.

The Rev. M. D. Wilson was elected Secretary for the eighth time, and he appointed Mr. Geo. H. Hooke as his assistant Secretary. Trinity mission, Point Richmond, and St. Michael's mission, Tuolumne, two new missions, were duly admitted into union with the Convention. Greetings to the Convocation of Salt Lake and congratulations to Bishop Leonard on the fifteenth anniversary of his consecration were sent by telegraph, and in due time telegraphic response was received.

CLERGY RELIEF.

The special committee of last convention in regard to General Clergy Relief reported that it is altogether inadvisable for this Convention to merge our funds with the General Society. This report was adopted and was accompanied with an appeal for the increase of our own invested funds for this purpose. Later in the Convention it was announced that the appeal had brought in one offering of \$500.

MISCELLANEOUS.

A plan for furthering Church work in University centers received helpful consideration.

The Rev. W. A. Brewer was re-elected Registrar.

The usual report of the Treasurer was received, showing a healthy state of the finances of the Diocese.

On motion, due recognition was made of the work of the Woman's Auxiliary, and it was ordered that the proceedings of their day be printed in the Journal.

The Registrar's report showed a valuable collection of Journals which, however, are exposed to danger of loss by fire, and are unbound, and the Registrar asks for gifts of extra Journals and other valuable publications.

On motion of the Rev. D. C. Gardner, it was—

Resolved, That a committee be appointed to consider—I. A special service on the first day of Convention, with devotional address, and devotional addresses at Morning Prayer on days thereafter; and II. The arrangement of a Congress or Conference on a day during Convention week for consideration of live topics of interest to the Church.

This committee consists of the Rev. D. C. Gardner, Rev. M. D. Wilson, Rev. B. M. Weeden, Rev. C. N. Lathrop, Rev. J. P. Turner, Mr. E. D. Beylard, Prof. C. M. Gayley, Mr. F. E. Mason, and Mr. A. F. Price.

The Finance Committee made its usual report of appropriations and assessments, and in addition voted an additional \$500 to defray the Bishop's travelling expenses.

The committee on the Bishop's House made the most satisfactory report, that enough money had been subscribed to render the house a certainty in the near future, and the Convention provided for additional expenses of maintenance of the Bishop's House.

The missionary work of the Diocese received most careful consideration in the reports of the Secretary of the Board of Missions, of the Archdeacon, and of the Dean of San Jose, as well as in the most excellent addresses which followed.

The Convention resolved to try to raise \$10,000 for Diocesan Missions during the year. Pledges toward this sum were made by various parishes and missions.

ELECTIONS.

The various elections resulted as follows: Standing Committee—Rev. R. C. Foute, Rev. F. W. Clappett, D.D., Rev. J. Bakewell, D.D., Rev. Edw. L. Parsons, Maj. W. B. Hooper, Mr. A. N. Drown, Mr. C. D. Haven, and Mr. Wm. Babcock.

Board of Directors of Corporation—Ven. J. A. Emery, Rev. D. O. Kelley, Mr. A. N. Drown, Mr. Herbert Folger, Mr. A. H. Phelps, and Mr. W. A. M. Van Bokkelen.

Board of Missions—Rev. Geo. E. Swan, Rev. N. B. W. Gallwey, Rev. L. C. Sanford, Mr. Geo. E. Butler, Dr. H. C. Davis, Mr. Brace Hayden, and Mr. Robt. Bruce.

Missionary Council—Rev. W. A. Brewer and Mr. Geo. E. Butler.

The Bishop appointed Mr. A. N. Drown as Chancellor of the Diocese.

An unusually sad feature of the Convention was the record of the death of three of our leading clergy during the year, the Rev. Canon W. I. Kip, Jr., the Rev. Robert Ritchie, and the Very Rev. E. J. Lion, and also the absence by sickness of the Rev. Geo. E. Swan, the Rev. T. L. Randolph, Rev. Hamilton Lee, Rev. E. B. Church, and Rev. H. B. Collier.

The usual reports on Church Extension, on the Church Charities, and on the State of the Church were made.

The report of the Sunday School Commission closed with the recommendation that a committee of nine be appointed by the Bishop to begin work immediately, looking to the provision of a more adequate Diocesan House and the establishment of a permanent secretary in charge.

This committee as appointed is as follows: Rev. R. C. Foute, Ven. John A. Emery, Rev. Edw. L. Parsons, Mrs. S. S. Lawver, Mrs. L. F. Monteagle, Mr. W. A. M. Van Bokkelen, Mr. D. H. Kane, Mr. William Mintzer, and Mr. Francis Avery.

Various amendments to Canons were made which are not of general interest, at least in their present shape, except the beginning of a provision for a Retiring Fund for the Clergy.

A communication from the Diocese of Milwaukee in regard to Extra Diocesan Courts of Appeal was ordered printed in the Journal for general information, the Convention taking no action thereon.

THE NAME OF THE CHURCH.

This matter was brought up by the Bishop in his annual address, in which he said, after reading the resolution of General Convention and the request of the Joint Committee of Fifteen:

"The fact that the General Convention appointed such a committee indicates a widespread discussion of the matter and puts upon this Church the duty of declaring its mind. The Joint Committee includes some of the most competent and careful leaders, clerical and lay. The request of the Joint Committee is a sagacious and sensible procedure, and as a Diocese we should do all we can to cooperate with them and give clear and well-ascertained expression to them of our sentiment upon the subject as a Diocese. There can hardly be any doubt that there is a growing feeling that the present name is capable of improvement, to better identify that positive and historic character which we designate in the Creed when we say: 'I believe in the Holy Catholic Church.' But I am sure some of you will wish to familiarize themselves further with all the bearings of the question, and others who have already thought it over will not find themselves as yet clear as to just the name they wish substituted, still others, whatever their views about change may be, will decidedly feel the advantage of having any expression, when it is made, command as much unanimity as possible in order to have weight. For these reasons I cannot but think that our action as a Convention will really be more significant if the matter is now referred to a special committee to go into the question thoroughly, to canvass the sentiment of the Diocese, and to report at the next Annual Convention. As our Convention meets so early in the year of the General Convention of 1904, we can comply with the spirit of the request of the Joint Committee, even if not sending our answer until a little after the date they mention. And discussion after such a well-digested report and the action, whatever it may be, will in real deliberation and intelligence about the question be more representative, more educative, and more adequate, than it would promise to be if taken up and hurried through now. However, it is submitted for any disposition the Convention may be minded to make of it."

On motion of Rev. R. C. Foute it was—

Resolved, That that portion of the Bishop's address referring to the Change of Name be referred to a committee of seven, four clergymen and three laymen, to report to this Convention."

After some discussion, the Bishop appointed as said committee the Rev. R. C. Foute, the Rev. F. W. Clappett, D.D., the Rev. E. L. Parsons, the Rev. Herbert Parrish, Mr. A. N. Drown, Mr. W. B. Hooper, and Mr. W. A. M. Van Bokkelen, representing all known phases of conviction on the subject.

To this committee was also referred a resolution adopted by the Catholic Laymen's Club, as well as all other matters pertaining to the subject, including various resolutions introduced by different members of Convention.

This committee had a lengthy session on Wednesday evening and on Thursday morning presented the following, by Mr. A. N. Drown, seconded by Mr. W. A. M. Van Bokkelen:

"MAJORITY REPORT.

"To the Fifty-third Annual Convention of the Diocese of California:

"Your committee, to whom was referred that portion of the Bishop's annual address referring to the Change of the Name of the Church, would respectfully report that having duly considered the recommendation contained in the Bishop's address, that the consideration of the Change of the Name be postponed to the next Diocesan Convention, as well as the positive request of the Joint Committee for immediate action thereon, beg leave to recommend that this Convention proceed in the order of the day fixed upon for this hour.

"We would recommend the adoption of the following resolution:

Resolved, That the Convention of the Diocese of California recognizes the inadequate and in some respects misleading character of the present legal title of the Church, but does not desire that it shall be changed at this time.

"Respectfully submitted,

"FRED. WM. CLAPPETT,

"A. N. DROWN,

"EDW. L. PARSONS,

"WM. A. M. VAN BOKKELLEN."

The minority of the committee, represented by the Rev. R. C.

Foute, seconded by the Rev. Herbert Parrish, presented the following:

"MINORITY REPORT.

"WHEREAS, The Joint Committee of the two Houses of the General Convention upon the Name of the Church has officially requested the Convention of the Diocese of California 'to state whether it does or does not desire that the name of the Protestant Episcopal Church shall be changed at this time, and if it does so desire, what name it wishes substituted therefor,' and

"WHEREAS, This question of 'name' has been a disturbing element in the Church for many years, and

"WHEREAS, A campaign of education on the subject has been actively waged throughout the land since 1886; and

"WHEREAS, At least one-half of the Dioceses in the United States have already dropped the present title from their constitutions; and

"WHEREAS, We believe that it is for the best interests of the future of the Church that she should be hindered no longer by a name so inapplicable, inappropriate, and incorrect, as 'Protestant Episcopal,' therefore

"Resolved, That the Convention of the Diocese of California, in reply to the first question of the Joint Committee, does desire that the present appellation, 'Protestant Episcopal,' shall be changed; but it is not prepared to suggest a substitute therefor at this time.

"Signed,

"R. C. FOUTE,

"HERBERT PARRISH,

"WM. B. HOOVER."

A motion to vote without debate was almost unanimously defeated.

Amendment to amendment, proposed by the Rev. F. W. Clappett, rector of Holy Trinity Church, and seconded by Maj. W. B. Hooper:

"That it is the sense of this Convention that the word 'Protestant' should be dropped from the legal title of the Church."

The Rev. E. L. Parsons then spoke at length in support of the majority report, urging "that we be not rushed into any action which may be premature."

The Rev. R. C. Foute spoke at length in support of the minority report, urging that the "change is coming," and that it was fitting that we should express a definite opinion now.

The Rev. Dr. Clappett then spoke at length in favor of his amendment to the amendment, being to drop the word "Protestant."

The Convention then proceeded to a debate lasting nearly three hours, in which all varieties of opinion were expressed, in which there was no bitterness on any hand, and in which a notably high plane of intellectual, spiritual, and forensic ability was reached and maintained; a debate which did not of course pretend to exhaust the topic, but which did draw out the opinion of the Convention very distinctly, although with very great personal divergences.

In closing the debate, the Rev. Dr. Clappett spoke in behalf of his amendment, the Rev. R. C. Foute spoke in behalf of the minority report, and Mr. A. N. Drown spoke in support of the majority report.

It was then stated to be the request of the committee that the vote be taken by orders.

In voting on the amendment to the amendment, as proposed by Dr. Clappett (to drop "Protestant"), it was found before half of the clergy had voted that it was almost unanimously defeated, and it was withdrawn.

The vote on the minority report, as presented by the Rev. R. C. Foute (in favor of change), was as follows: Clergy, ayes 17, noes 22; laity, ayes 7, noes 21. The minority report was therefore defeated by both orders.

The Rev. Dr. Bakewell then presented the following resolution as a substitute for the majority report:

"Resolved, That in the judgment of the Convention of the Diocese of California, it is inexpedient to change the Name of the Church at this time."

A motion to lay this substitute on the table was made and withdrawn. The vote by orders on this substitute was as follows: Clergy, ayes 13, noes 24.

Before the laity had voted the mover was allowed to withdraw his motion.

By request of the Rev. W. A. Brewer, the resolution as contained in the majority report was divided, and the Convention proceeded to vote separately on the two propositions contained therein.

The vote on the first proposition, to-wit: "That the Convention of the Diocese of California recognizes the inadequate and in some respects misleading character of the present legal title of the Church," was as follows: Clergy, ayes 30, noes 5; laity, ayes 17, noes 6.

The vote on the second proposition, to-wit: "but does not desire that it shall be changed at this time," was as follows: Clergy, ayes 23, noes 12; laity, ayes 17, noes 5.

The majority report, as presented by Mr. A. N. Drown, Chancellor of the Diocese, was therefore declared to be adopted as the sense of this Convention, after perhaps the best debate held in this Convention in ten years.

THE ANNIVERSARY OF THE BISHOP OF SALT LAKE AND THE DISTRICT CONVOCATION.

THE Bishop of Salt Lake has just celebrated happily a notable anniversary. Fifteen years ago, on the Feast of the Conversion of St. Paul, in A. D. 1888, the Rev. Abiel Leonard, D.D., was consecrated Bishop and given charge of the Jurisdiction of Nevada and Utah, which had been combined in one, Bishop Whitaker of Nevada having been translated to Pennsylvania, and Bishop Tuttle of Utah to Missouri. He found in Nevada a Girls' Boarding School and four priests, with one self-supporting church and six other congregations, besides three churches where no services were maintained, in half-deserted mining camps. In Utah he found also four priests, with the Cathedral as the only self-supporting congregation; found St. Mark's Hospital, with property worth \$15,000 and a debt of \$8,000, and a capacity of 30 beds, caring for 300 patients annually. Found St. Mark's Day School with 450 pupils, and five smaller schools in other towns; and also Rowland Hall, a girls' boarding school, with 100 pupils.

The decadence of Nevada necessitated the closing of the boarding school there. Its work was done. The very prosperity of Utah finally caused the closing of our schools there; for the influx of Gentiles brought a new education, and public schools were established everywhere, so excellent that it seemed neither possible nor advisable to continue Church schools. Yet the Church schools had set a high standard, and our teachers were eagerly taken up by the new public schools, so that Church influence continued. The problem of Utah is to be met to-day in other ways than by schools, namely, by the maintenance of strong, sound parish life, with clear and positive teaching, by Sunday Schools, and especially by visiting; visiting not only of the members of the congregation, but of the hundreds of households which represent the drift from Mormonism, houses where there is no religious life, but where people can be won and are won by personal intercourse to listen to the Church. Any antagonism of Mormonism by direct attack is worse than useless, as Bishop Tuttle saw long since; and this policy Bishop Leonard has carried out.

Only one school remains, Rowland Hall, which to-day has more than 160 pupils, and needs new buildings and more room, so popular has it become as a school for the daughters of people who live away from the centres, or who have some means and do not care to have children left to mere day school instruction.

St. Mark's Hospital, to-day, is not only free from debt, but occupies new buildings that cost \$100,000, and has a capacity for over 100 patients. Since June, 1902, it has cared for 900; gives much treatment practically free; and is equipped with a training school in which 26 nurses are under preparation.

Half of Nevada, it will be remembered, has been cut off and added to Sacramento, and half of Colorado, instead, added to Salt Lake. To-day, in this broad jurisdiction, with its few hundred thousand people, Bishop Leonard has a staff that contrasts interestingly with what he found in 1888—sixteen clergymen, thirteen lay readers, and four women regularly employed as missionaries. In 1888 communicants numbered 951. Since then nearly 1,800 have been confirmed, yet the present number is only 1,614. This is due partly to the re-division of Jurisdictions, and partly to the perpetual coming and going of people in this land.

Specially interesting is the fact that since 1888 the Bishop has opened three separate stations for work

among the Indians. The first in Nevada, under Miss Marian Taylor; the second in Utah, on the Uncompahgre Reservation. At each of these is now a comfortable chapel. The third has been recently opened under Miss Carter, at the Uintah Reservation in Utah.

It was in thankful remembrance of the anniversary that the Bishop summoned his clergy to meet at Salt Lake on St. Paul's day and unite in the Divine Service and Holy Eucharist, and to assemble in Convocation next day. It was in appreciative recognition that the people and clergy responded and planned several interesting surprises and occasions for him. At a luncheon, where the visiting Bishops and clergy were gathered on Saturday, in the Bishop's house, he was presented with a pectoral cross by the clergy of his Jurisdiction. It was of the Greek or "Jerusalem" type, unique, handsome, but simple. A crowded reception was held Saturday night, at Rowland Hall.

On Sunday morning, Eucharists were celebrated early, both at the Cathedral, St. Paul's, and the other chapels, the celebrant at St. Paul's being the Rev. L. B. Ridgely, who, though not now resident in the Jurisdiction, was the only priest present now in Salt



RT. REV. A. LEONARD, D.D.,
BISHOP OF SALT LAKE.

Lake who was in the Jurisdiction at the time of Bishop Leonard's consecration, and who for five years was pastor of the congregation at St. Paul's.

At 11 A. M. all the congregations assembled at St. Mark's Cathedral, which has been recently enlarged. Present in the chancel were not only most of the clergy of the Jurisdiction, but also the Bishops of California, Colorado, and Boise. The Bishop of Salt Lake himself officiated, with the Bishops of Boise as epistoler, and of Colorado as gospeller. The Bishop of California preached. His text was Acts xiii. 14, 15; his theme, the passion for Empire in the heart of the race, and the way in which Christianity has utilized and sanctified it by the higher sense of Mission. He spoke most appreciatively of the personal character of Bishop Leonard, of his own acquaintance with him, and the work he has accomplished and has yet before him.

Sunday afternoon, a Sunday School "Rally" was held at St. Paul's chapel, and in the evening a missionary meeting at the Cathedral, which was again filled. The Bishops of Boise and Colorado addressed the people.

THE CONVOCATION.

On Monday the Convocation assembled, and Bishop Leonard read his address, which was an admirable summary of the history of the fifteen years, and exhibit of the work as it now stands, with a hopeful outlook to the future.

On Monday evening, St. Paul's Church kept its dedication festival. A hearty service was held in the church, where the Bishop of Colorado and the Rev. L. B. Ridgely followed Bishop Leonard, speaking on Missions. Then came a reception in the rectory, where people came and went in great numbers till 11 P. M.

The Convocation continued its sessions on Tuesday. That night at the Kunsford Hotel, a banquet was tendered to Bishop Leonard by the vestries of the city and his friends among the citizens. Some fifty guests were present, and toasts were offered by Judge Ritchie of the Circuit Court, Judge Zane (well known for years past, first as U. S. Judge, then as Judge of the Supreme Court of the State), Rev. Mr. Brown of the First Congregational Church, Rev. Mr. Paden of the First Presbyterian, Col. Nelson of the *Tribune*, Rev. L. B. Ridgely, and the Bishop of Colorado. Dean Eddie then, on behalf of the vestries of St. Mark's and St. Paul's, and the Bishop's Masonic friends, presented him with a handsomely jeweled Knights Templar cross; and Dr. Bascom, Medical Director of the Hospital, on behalf of the staff and the nurses, presented the badge of the hospital, handsomely reproduced in gold and enamel.

The Bishop responded in a few happy and appreciative words and the banquet ended with congratulations.

THE NAME OF THE CHURCH.

Wednesday morning, the Convocation held its final session. In response to the request that each Diocese and Jurisdiction take action on the proposed Change of the Name of the Church, an interesting discussion was held, both on Monday and Tuesday.

The Bishop's expression on the subject was briefly stated in the advance report printed last week, the gist of it being that, while the present name "is an unfortunate one and absolutely inexpressive of what we claim to be," yet he deplored the agitation for change, and noted that "during these years [the Church] has gone about her work, ever asserting her Catholicity, training her children, and seeking to extend her borders. Never has she been more active than during the past twenty-five years. Never has she stood for the best things in the community more faithfully than she does now. She is to-day distinguished for her breadth of teaching as well as flexibility and simplicity of worship. Men are flocking into her fold from every quarter, feeling that her conservatism fits her to be the common meeting ground on which men of all religious names may unite. What is to be gained at this time in an agitation for a change in her corporate name? I am of the opinion that such agitation will be harmful in view of the difference of opinion upon the subject which exists in the Church to-day." He favored reply to the propositions of the Joint Commission stating that the Convocation favors change, but not at this time, and suggests for future adoption the name, "The American Church."

In the Convocation, Dean Eddie expressed the belief that the District ought to take part in the forward movement to correct a name which nearly everybody believes to be inadequate and misleading. The Rev. A. Miller asked for endorsement of the term "American Catholic Church." Mr. Prentiss, a layman of Provo, thought the designation in the Creed, "The Holy Catholic Church," might best be reproduced in our technical title. The Rev. J. W. Gunn hoped the name suggested would be "The Anglican Church in America." The Rev. L. B. Ridgely, speaking by invitation, deprecated the movement for change, disliked the proposition "American Catholic Church," and believed that "The Holy Catholic Church in the United States" would be preferable if the time ever should come to change the present name, which latter, however, had served us very well. The Rev. James Stoddard favored simply "Episcopal Church," or "American Episcopal Church," while Judge M. L. Ritchie introduced the proposition that finally won, by which the name "The American Church" should be chosen, but with a proviso leaving it to General Convention to "supply any qualifying word ne-

cessary to properly express the mind of the Church." The reply to the Joint Commission was therefore framed as follows:

Questions (in substance): 1—Do you desire that the name of the Church be changed?

2—Do you favor such change at the present time?

3—What name do you wish to have substituted?

Answers: 1—Yes.

2—No; but as soon as the General Convention can decide upon the change.

3—We propose the name, "The American Church," with such qualifying word or words as shall in the judgment of the General Convention adequately express the *apostolic character, the Catholicity, and continuity* of the Church.

THE CONCLUSION.

On Wednesday afternoon the Bishop of Colorado addressed a meeting of women, at the Cathedral, on "Women's Work"; and on Wednesday evening, a meeting of men, at the same place, on "Men's Work."

So ended a most auspicious anniversary, and most profitable series of services and gatherings.

On Thursday night the Rev. L. B. Ridgely lectured on "China," in the Sunday School room at the Cathedral.

The Rev. Alfred G. Brown has arrived at Ogden and taken charge of the Church of the Good Shepherd, left vacant by the resignation of Rev. W. E. Maison.

THE LATE HENRY HAYES.

By THE REV. C. C. EDMUNDS.

THE announcement, in the last LIVING CHURCH of the sudden death at his home in Newark, N. J., of Mr. Henry Hayes, recorded the departure from his earthly labors of a most notable Churchman, an earnest Catholic, and a devout and sincere Christian. For many years Mr. Hayes has been the foremost layman in the Diocese of Newark, which recognized his worth and zeal by the gift of almost every possible office. For a long time he has been a deputy to General Convention, a member of the Standing Committee, and a trustee of the General Theological Seminary. The General Convention has also placed him on the Missionary Council. In the Diocese he was Treasurer of the Board of Missions, of the Aged and Infirm Clergy Fund, and of the Convention. The duties of this latter important office he had fulfilled, as he was fond of telling, for over fifty years, the care of the accounts having been entrusted to him when a lad of sixteen by his father, who was Treasurer before him.

A Churchman thus by inheritance and training, he was also by deep conviction and intelligent study a thorough Catholic, able and willing to defend his principles with equal firmness and courtesy. For many years he has been a vestryman, for eighteen years he has been senior warden of Grace Church, Newark. The debt owed to him by this parish can never be measured. He has been its generous benefactor, contributing to its support in the most unostentatious manner, but with a liberality far beyond any ordinary proportion to his income. His purse was open to every deserving call, and his quick sympathy commonly anticipated demand, while he ever refused to have his gifts known, often concealing their source from the recipient. During the last two years he has been quietly instrumental in the foundation of a new chapel in an outlying part of the city, and in the purchase of a large and valuable lot.

The best legacy he has left behind him is the memory of his upright, consistent, religious life. That one of the best business men in Newark, the president for years of the Jewelers' League, the director and trustee of leading companies, should also be known as a thoroughly devout Churchman, regular in Church attendance, frequent in communion and in presence at the daily Eucharists and other offices, making religion the foremost interest in his life, could not but cause his faith and his parish to be respected by the community. Moreover his genial nature, his quick wit, his love of music and art, his ready kindness, added to the breadth of his character and increased his influence. No wonder is it that on the day of his death his Bishop and the colored sexton of Grace Church both said, "I have lost my best friend!" and that scores of others have repeated the exclamation.

He was laid to rest, after two requiem Eucharists had been offered, and after the burial office had been sung in the presence of a crowded congregation of clergy and laity numbering several hundreds. It was a wonderful sight, the many men of prominence in their various spheres, gathered to do the last honor to their friend.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

HOW ONE PARISH RAISES MISSIONARY FUNDS.

A NOVEL and highly creditable expedient has been adopted at Trinity Church, Covington, Ky., for the purpose of raising funds for Church Extension, general and diocesan. The appended *fac simile* of a certificate given to subscribers to the fund, with the attached coupon receipts, will give full explanation:

<p>TRINITY CHURCH, COVINGTON, KY.</p> <p>"THY KINGDOM COME"</p>	
<p><i>This Certifies, That,</i> (a member of the Church) promises to give for the Extension of Christ's Kingdom on Earth, through the Agency of Trinity Church, the sum of _____ Dollars for the year _____ one half of said sum to be considered the Church membership dues to the Diocese of Lexington, and the other half an offering for General Church Extension. This promise does not include the subscription or contribution of the signer for the support of Trinity Parish. It is understood, that in view of this promise, the signer will not be called upon to contribute to or support any Church Entertainment given by the Parish to raise money for Church purpose—the purpose of this promise being to dispense with such means of raising money for the Church.</p>	
Date _____	Signed _____ Address _____
<p>Received of _____ \$ _____ Dollars SECOND PAYMENT UNDER CERTIFICATE FOR TRINITY CHURCH</p>	<p>Received of _____ \$ _____ Dollars FIRST PAYMENT UNDER CERTIFICATE FOR TRINITY CHURCH</p>

A GOOD INDIAN.

AT THE time that Little Bear, the Sioux Indian, was executed for the murder of two companions, his body was brought back from Sioux Falls by a deputy marshal. The marshal was well known to everybody up near Niobrara, and at the train several spoke to him and it was soon noised about that he was in charge of the "dead Indian" in the baggage car. But the unfortunate redskin had had another companion in his last moments and who had promised to follow him to his resting place, a man of the same Sioux nation, though of another tribe, the Rev. William Holmes, an ordained priest of the Episcopal Church. He had heard of the plight of Little Bear, who was singing his death song alone in his cell at Sioux Falls, and resolved to go to him, to extend to him the comforts of religion and to do all in his power to bring him to a sense of his crime, for Little Bear insisted he was merely meting out Indian justice to those he had killed in old Indian fashion. Mr. Holmes converted Little Bear and baptized him.

The marshal and the Indian minister and Bishop Williams of Omaha were seated together in the smoker when the train stopped at Creighton and a bluff and hearty cattle man entered and seeing the marshal, but not noticing Mr. Holmes, cried out:

"Hello, marshal. I hear you have a good Indian with you to-day," referring, of course, to the old adage that the only good Indian is a dead one.

Quick as a flash the marshal jumped to his feet and said, to avoid mortification of his friend the dark-skinned minister:

"To be sure I have—let me present you to him—the Rev. William Holmes of the Episcopal Church—and Bishop Williams of Omaha!"

The bluntness all died out of the stranger and he sank into the vacant seat offered him without a word.

But Bishop Williams says there was a very merry twinkle in the eye of the "good Indian."—Omaha *Excelsior*.

BRIDLE THE TONGUE.

TO SPREAD evil reports about another by repeating statements which we do not know to be true, is as bad as saying what we know not to be true. The most of the slanders and calumnies that abound are just of this kind. Reputations fair and spotless have been murdered, hopelessly ruined, simply by what "they say." And when the slanderer has been convicted of his slander, he deems it sufficient excuse to say he did not know it was false; which is no justification at all, nor does it make the gossip less a slanderer and a vile character murderer. In such a case ignorance is as bad as malice. No one has a right not to know that what he says of another is not true. The commandment is absolute and unconditional: "Thou shalt not bear false witness."—*The Moravian*.

HABIT is a cable. We weave a thread of it each day, and it becomes so strong we cannot break it.

THE GENUFLECTION AND THE BOW.

BY THE REV. CHARLES N. LATHROP.

THE statement is sometimes made that adoration of the Eucharist began in the twelfth or thirteenth century. This is not true. Adoration can be shown to have been practised throughout the period previous to these centuries. There is however a basis of truth in the statement. Genuflection began in the thirteenth century. It was unknown before.

Before this time the faithful saluted the sacrament with a profound bow. We have the ritual directions of the Church of Rome as collected at the end of the eighth century. They are the first directions that have come down to us and undoubtedly detail customs in use for centuries. These say: "After the Pope goes up to the altar, two acolytes bring in the boxes with the reserved sacrament. Then with head inclined, the Pope salutes the Reserved Sacrament."¹ And again, when the clergy have grouped themselves behind and around the altar, "The Pope alone rises" after the Sanctus and begins the Canon. "The Bishops, deacons, subdeacons, and priests in the presbytery remain inclined."² This posture was plainly intended for an expression of adoration. One cannot see with what other motive the Pope could have "saluted the Reserved Sacrament with head inclined."

But in the thirteenth century we find another custom coming into vogue. The Constitutions of Sarum (1217) say: The laity are to be "admonished to behave reverently at the consecration of the Eucharist and to bend their knees when, after the elevation of the host, the sacred host is lowered."³ From Durham we find practically the same thing. At Mainz in Germany, the Council in 1261 declares that at the elevation "everyone should bow the knee or else bow reverently."⁴ And Thiers, a French cleric, writing in the seventeenth century, tells an interesting story of a ritualistic controversy. "As there has been variety," he says, "in the manner of elevation, so too in the form of adoration. For some adore the Holy Sacrament at the elevation on their knees. Others prostrate. Others bow and incline." In the Church at Lyons at the end of the sixteenth century, the Dean and the Knights of St. John had a dispute. The Dean believed in genuflection, saying that one could not witness to too great respect at a time when heresy combated especially the Mass. But the Knights defended their way of doing by its antiquity. They merely inclined, saying that "the Church at Lyons never accepted novelties."⁵ The case was referred to two Cardinals. "Let each follow his own way," was their decision. By the end of the sixteenth century, the genuflection had become nearly universal. It is interesting, however, to note that to-day some of the religious orders of the Roman Church follow the more ancient use. The Trappists, for instance, do not genuflect. They incline profoundly before the sacrament.

Our conclusion then is indisputable. The custom of genuflection had its rise in the thirteenth century. It was unknown before that time. It, however, had its exact equivalent before that time in the profound bow or inclination, and merely took the place of this more ancient method of adoration. As a matter of fact, genuflection, together with the sanctus bell and other customs beginning about the same time, originated as a protest against heretical teaching about the Eucharist. These customs began no new doctrine. They only accentuated more emphatically the adoration that our records tell us was practised from the early times.

¹ Mabillon, *Museum Italicum*, vol. II., p. 8, Ed. 1689.

² Scudamore, *Notitia Eucharistica*, p. 618.

³ Thiers, *Exposition du Saint Sacrement de l'autel*, p. 58.

THE GRANDEST element of a personal religious experience is that it makes a consciousness of loneliness impossible. "Lo, I am with you always," is a fact. The genuine Christian not only thinks of, but speaks to Christ. More than this, he listens for Christ's answer. Listens, do you say? Yes, listens. He does not, indeed, expect a voice to fall upon the outer ear, a voice which proceeds from the body and floats upon the vibrating air. But he pauses as he prays, and from the depth of his soul rise thoughts and feelings not less, but more clearly from Christ, because they seem to come from a heart which, without Christ speaking in it, is like the troubled sea, which cannot rest, but is continuously casting up mire and dirt. When others would feel alone whether in the silent night, or in the greatest loneliness of a crowded street, or at the deathbed, such a disciple hears, "It is I, be not afraid," and he knows the Master's voice.—*Selected*.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

THE LAST PASSOVER—THE HOLY COMMUNION.

FOR QUINQUAGESIMA SUNDAY.

Catechism: X. Duty Towards God. Text: I. Cor. 11:26.
Scripture: St. Matt. xxvi. 17-29.

MY TIME is at hand" (v. 18). In the last lesson we studied the closing of the Public Ministry of our Lord. That Tuesday evening He went to Bethany, where He remained quietly with those He loved until towards evening on Thursday. There is a strange contrast suggested by verses 2 and 5. Jesus says, *after two days* He will be crucified. Those who were to cause that death said: "Not during the feast," *i.e.*, until after nine days, at least. It shows how all that now happened was a necessary part of the Great Sacrifice, by which men were to be brought back to God. Nothing was accidental. Nothing was unnecessary. He was "delivered by the determinate counsel and foreknowledge of God" (Acts ii. 23) into their hands.

It was on Thursday night that this Last Supper was eaten; but whether it was the Passover Meal or not cannot be surely determined from the words. The first three Gospels seem to imply that it was, but St. John seems to say that it was before the Passover. It is, of course, only our lack of a knowledge of all the facts which makes the apparent discrepancy. The question may be an interesting one for the Bible class, but need not be taken up here. The symbolism is stronger when the order of St. John is followed, as then, "during the very hours when our Great High Priest was offering Himself as a sacrifice for our sins upon the cross, the Jewish people were engaged in slaying thousands of lambs (types of the Great Antitype) in view of the paschal feast about to commence." In that case, too, there was no lamb eaten at this supper. None is mentioned. The Lamb so long prefigured was there, however. Whether or not this supper was the completion of the old Jewish order, it certainly was the beginning of a new. That is its significance. For us the other question may be interesting, but it is not vital.

As to the place of holding this supper and the identity of "such a man" (v. 18), there are reasons for supposing that it was in a room at the home of John Mark (Acts xii. 12). We know of no other disciple who could have had such a room in Jerusalem "furnished and prepared" (St. Mark xiv. 15). It suggests also, if true, an explanation of the incident of the young man who in Gethsemane fled naked, leaving the linen cloth in the hands of the guards (St. Mark xiv. 51). It is thought to have been St. Mark himself who, roused from sleep by the guards, led by Judas to the place where the supper had been eaten, followed them thus to Gethsemane, where Judas led them when he found Him gone from the upper room (St. John xviii. 2). The name was not mentioned when Jesus sent St. Peter and St. John to prepare for the supper, that Judas might not know and bring the officers too soon.

As to the Last Supper itself and its lessons, books have been written and will be written. With no attempt at subtle or exact definition, some obvious truths may be pointed out.

(1) It was significant because it looked forward to the future.

(2) The unique position of the Person who ordered it makes it a true sacrament.

(3) The help and blessing offered are to be a real force.

(4) This help is for individuals and requires constant reception and individual coöperation.

(1) This is evidently much more than an incident in the life of our Lord. It would have interested us even so. But a significance attached to this supper not to be explained by the fact that it was the last time He gathered His disciples about Him before His death. Here that death is anticipated and regarded not as an end but as a beginning. His death was not to Jesus what it is to other men, the close of work. In one sense His work was finished when He died on the cross, but in another sense it was but the beginning, and that it is which is emphasized here. It alone made possible the application of what He had done to the souls He had come to save. This

supper, after the withdrawal of the traitor, has no note of sadness in it. It rings with triumph, with victory. Here on the eve of His death, He institutes a sacrament which is to be kept by His disciples throughout the coming years to commemorate that death. Not His miracles or Transfiguration, nor yet His Resurrection or Ascension, but His Death is to be thus held up to His followers as the central fact of His life. We call it "The Last Supper"; we should perhaps better express its prevailing note by calling it "The First Supper." For its deepest significance is given it by the future to which it looked.

(2) This will be better understood when it is considered that Jesus was not like any man who had ever lived on the earth. Any other man might have used His words and they would have meant nothing; would have been but a mockery. But He speaks with authority, and the authority is His. He offers Himself, His Body and His Blood, to His disciples, and He can give Himself to them. There, in that upper room, He gave them bread which He had broken and wine which He had blessed, and told them it was given them as His Body which He gave for them and as His Blood which He shed for them. And He commanded them to do this same thing in the future. That it was intended to be observed as a sacrament appears perhaps plainest of all from St. Paul's account of the revelation which the Risen and Ascended Saviour gave him of this same feast (I. Cor. xi. 23 *cf.* Acts xviii. 9 and xxii. 17). St. Paul declares plainly that by eating this sacrament we have communion in the Body and Blood of Christ (I. Cor. x. 16). You know from the Catechism what a sacrament is, and what is the inward part or thing signified in the Sacrament of the Lord's Supper. The "Body and Blood of Christ" "are spiritually taken and received by the faithful in the Lord's Supper," according to His word. He said of that which He said was His Body and Blood, *Take and Eat*. He can give His Body and Blood to us because He is the "new Adam." Just as we received the nature of Adam's body through Adam, so by the New Birth in Baptism we become members of a new race; but that new life must be fed by the Food which will nourish it. The Giver of that new life, the Founder of that new race, commanded them to eat of this communion of His Body and Blood.

(3) From this it will be seen that no mere form or ceremony without deep meaning was intended by this feast. It is certainly something more than an object lesson reminding us, however vividly, of the Body that was broken and the Blood that was shed. It is meant to help and sustain us in this life, just as our bodies are by the nourishment with which we feed them. The sacrament of the Lord's Supper expresses in something more than a vague way, the Divine help which Jesus brought us by His life and death. The Bread and Wine are the channels through which are imparted His Body and Blood; imparted to us by this new Adam, in whom we are all made alive. The gifts are meant to help and sustain us here and now, and if we obey His command, we shall find our souls strengthened and refreshed by this spiritual food "as our bodies are by the bread and wine" (Catechism).

(4) And there are two things very important to be observed if this is to help us. One is, that that feeding on the Sacrament, if it is to be really nourishing and strengthening, must be constant and regular. Our bodies are built up silently, without any consciousness of the process on our part. We simply eat the meals which custom and necessity lay upon us. We do not wait always to be driven to them by the sharp pangs of hunger. Much of their benefit comes from the regularity of our meals. So silently and often unaware our souls will be nourished by this Food. Our spiritual life will grow stronger if we obey the laws of the spiritual kingdom with the same regularity that we do the laws of nature. The other thing to be observed should perhaps have been put before the first. It is that this Sacrament is for the *individual* members of the Church. It is a symbol of unity, but that unity is in Christ to whom each of us must be brought in order to partake of that unity. The command is for an active, not a passive coöperation. "*Take*"; not "accept, or receive." Each one must come for himself and feed himself on this Spiritual Food. It is freely given and ought to be gladly accepted. When the cost of the Preparation of the Food is considered, our great need of it readily appears; for surely the need must have been great, however unconscious men may have been of their need, to have been bought at such a price. Yet it is freely given, and in the very symbol used, food, which is absolutely absorbed into the bodily system, we see "a type of the completeness wherewith Christ gave Himself to us."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE WORD CATHOLIC.

To the Editor of *The Living Church*:

THE whole Protestant Episcopal Church in the United States of America is under obligations to you, whatever differences of opinion may exist on the merits of the question, for the publication and free distribution by you of the pamphlet, *A Handbook of Information Touching the Proposed Correction of the Present Official Title of the Protestant Episcopal Church in the United States*. I beg to express my individual thanks for the copy mailed to me, and I am going to put myself still further in your debt by asking for some information not contained, so far as I can see, in the pamphlet aforesaid. I do this in the spirit of conference, not of controversy. I have carefully considered the arguments put forth by the Milwaukee Memorialists on behalf of the name "American Catholic Church"; and also the argument of your editorial; and one point is still not clear to me.

It is said (p. 11, Memorial, etc.) that "The name thus suggested is chosen because the word 'Catholic' . . . is that which is applied to the Church in the Creeds." Now this reasoning may be sound, but it cannot be gainsaid that it is elliptical. It does not follow at once, as an immediate and necessary conclusion, that because the word "Catholic" is applied to the whole Church, therefore it is applicable to a part thereof. And the trouble seems to lie in the fact that both in this Memorial and in your own editorial, the word Catholic is left undefined. This is to expose us to the grave danger, to say the least, of falling into the fallacy which arises from using a word in two different senses. The word Catholic may certainly be taken in different senses. It may be understood to mean the whole Church; and that, again, may be interpreted as made up of the different historic branches which have come down from Pentecost; or, it may be understood as including all persons duly baptized with water in the name of the Holy Trinity. Or, again, the word Catholic may be used, and apparently is sometimes used, to denote an attribute of a body of Christians, rather than a realized fact. It may, for example, be taken to mean comprehensive, in the sense of containing room for all varieties of belief, consistent with loyalty to some fundamental truth or truths, say the Nicene Creed. Nor does this exhaust its meanings. Once more, one's conception of "Catholic" may be made up of two or more of these different meanings combined.

Going back now to the point in hand, the argument of the Memorialists for the application of the word Catholic to the so-called Protestant Episcopal Church on the ground that the word Catholic is used in the Creeds, it is very clear that before this reasoning can be accepted, the word Catholic must be defined. Indeed, it appears that in one sense of the word Catholic, viz., the whole Church, so far from its being a necessary deduction that our Church is Catholic because the whole Church is Catholic, the two propositions are inconsistent, since a part cannot be equal to the whole.

I repeat that I am not arguing against the application of the word Catholic to our Church; I am seeking light. I make the point that definition is necessary, and ask that no elliptical reasoning be relied on as the basis for action whose far reaching consequences no man can foresee. C. B. WILMER.

St. Luke's Rectory, Atlanta, Ga.

WHY EMPHASIZE EPISCOPAL?

To the Editor of *The Living Church*:

IN YOUR issue of Jan. 31, under the heading "The Name of the Church," there is a letter by the Rev. Hunter Davidson, in which he opposes any change. As I am a stranger to Mr. Davidson, I beg leave in courtesy to say a few words, I hope, in the interest of assuming what rightfully belongs to us, that is, the Catholic Name.

I have confined my attention to the first part of Mr. Davidson's letter, as it contains but little that is debatable. I only point to certain conclusions which naturally follow from what Mr. Davidson states as the facts.

At the outset, I suppose it is agreed, that loyalty to truth requires that we exaggerate not one part to the injury of the whole Body of Truth. If Mr. Davidson will concede this much I will now use his own words.

He says: "We, as a Church, have been emphasizing through all the years of corporate Church life, the need of an historic episcopate. We have been judged by what we have taught. We have reaped what we have sown." And in consequence he infers: "The world never thinks of our Church as a Protestant body."

Does the world think of us as a Catholic body?

Your correspondent says it (i.e., the world) "puts us down somehow as a kind of foster child of Rome. It judges us mostly by what it sees going on among the extreme High Churchmen. And the impression is, we are somehow 'apists'."

Then in the estimation of the world, we are not Protestants and we are not true Catholics. What are we? Let your correspondent answer the question—"For many years we have been called *The Episcopal Church*." Well—this is the age of change, let us now change the Apostles' Creed to—"I believe in the Holy Episcopal Church." Of course your correspondent would not consent to that. But he feels that "the world misunderstands us," and he would not say that "change of name is unnecessary because the world misunderstands us." Would it not be better to say: "Let us claim what is ours, for if we do not, the world will probably say that it is not ours, or that we do not sufficiently value it, to claim it. Your correspondent shows that the world has granted all that we have claimed. Is it his experience that the world often grants what we have not claimed?"

Whose fault is it, that the world misunderstands us? Is it right to allow ourselves to be misjudged if we can prevent it? No man lives to himself, and he ought to see to it in the name of justice, that his neighbor believes no untruths about him. Much more ought the Church's children to strive always to vindicate their Name before the world. But what shall be said of those children, who through indifference or wilful ignorance, join with the world in defaming the Name of their dear Mother?

Since, then, insisting upon the name Episcopal has not saved the Church from being misjudged, why continue to emphasize it? For where we have the Catholic Church, we also have the Episcopate.

W. S. PEARCE.

Dollar Bay, Mich.

ST. PAUL'S CHURCH, BROOKLYN.

To the Editor of *The Living Church*:

I DESIRE to correct the statement made in your issue of Feb. 7th relative to the curates of St. Paul's Church, Brooklyn. During my rectorate there were, at different times, three duly appointed by myself, according to the Canon providing for such appointments. They were the Rev. Joseph Dean Philip, deacon, now deceased; the Rev. Chas. H. Vandyne, now retired and living in Manhattan; and the Rev. Dr. C. Ellis Stevens, now rector of Christ Church, Philadelphia.

Sincerely yours,

WARREN C. HUBBARD.

A NEW BOOK OF HYMNS.

To the Editor of *The Living Church*:

WOULD you permit me to call attention to the advertisement in another column announcing the impending publication of the Church School Hymnal, and also allow me to say that the company having this work in preparation, welcome suggestions before the book is completed, and invite contributions of hymns or tunes which have been found useful and effective in the Sunday School? Communications may be addressed to—

Yours truly,

73 Mentor Avenue, Cleveland, O., W. RIX ATTWOOD.

February 4, 1903.

BE SURE if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—*Jean N. Grou.*

Literary

Biography and Reminiscences.

Recollections of a Long Life—1812-1902. By Joseph Packard, D.D.
Edited by the Rev. Thos. J. Packard. Washington, D. C.: Byron S. Adams.

This is one of the most interesting and enjoyable books of "Recollections" we have been privileged to read for many years. Indeed, it easily stands at the top line of the several volumes of Reminiscences with which we have been favored by some of the older clergy of our American Church, in the past two decades. Our readers will recall the volumes of Bishop Clark, another nonagenarian, yet living, and the late Dr. Dyer, covering the same periods, and in many regards touching the same or similar events. These "Recollections" of the late revered Dean and Professor of the Virginia Theological Seminary, are equally worthy of attentive perusal—perhaps even more so—going over a wider area, and producing more graphic pictures of men and things. The epoch of our late Civil War, and the strife along the border lines between the North and South, will give a peculiar interest to many readers. We are indebted greatly to Dr. Packard for leaving these memoirs behind him. We are equally indebted to the filial devotion of his son, the esteemed Assistant Secretary of the House of Bishops, for doing the editorial work so thoroughly and so well. One can plainly see—even the casual reader—how clearly the work stands out as a beautiful labor of love.

Dr. Packard was a New England man, of a very distinguished ancestry (his father having been a young soldier in the Revolutionary Army), who spent practically all his ministerial life in the South, and who identified himself personally and even intensely with the Southern people, two sons laying down their lives in the service of the Confederate Army. He was also of strong Puritan stock, becoming afterwards a Churchman, serving the Church in his ministry with a quiet loyalty and a humble piety, which make a most fascinating picture as the work of his useful life is so quaintly and almost unconsciously portrayed, in these pages. Get the book and read it closely. Every line will be found interesting, and every page instructive. It is the sort of book one soon falls in sympathy with, and is not disposed to drop until regretfully he reaches the end.

The pathos in the book is often deep and moving; the quaint humor of it, in sparkling drops all over its pages, will not soon pass from the reader's sight or memory. It has its surprises, too; and these equally striking; as for instance, that Bishop Griswold was so poor that even after his ordination, so small was his salary, "he had to teach a district school in winter, and in summer he worked at 75 cents a day, harvesting." Also, that "Bishop Moore (Virginia)" only received three hundred dollars a year for his services as Bishop. We doubt if the democratic and unpretentious manners of the truly great Bishop Meade have ever been surpassed, as narrated in these lines: "On our return in company with Bishop Meade, we stopped at a wayside inn, half-way between Leesburg and Alexandria. The Bishop deliberately drew a chair to the corner of the room, and began to shave himself without a glass, a thing I have never seen done, before or since." Evidently the Bishop hated episcopal mustachios and whiskers, and would have none of them, even at the risk of great inconvenience. *O si sis omnes!* Nor did he know the inestimable benefits, to the traveling Bishop, of a modern "Safety Razor."

A yet greater surprise, and one which really made us rub our eyes, and re-read, is found in the following wonderful item, concerning the ordination of Bishop Meade: "He was ordained Presbyter in Alexandria, Jan. 10, 1814, by Bishop Claggett (of Maryland), who doubtless at the same time consecrated St. Paul's Church. On that occasion he wore his mitre, which he put on at a house some distance off, and walked through the streets, followed by a great crowd of boys, who were struck with admiration at his gigantic stature and his official dress. As the procession of clergy and vestry entered the church, reciting the twenty-fourth Psalm, his stentorian voice startled the quiet congregation, and one young lady of weak nerves was so overcome that she was carried out in convulsions."

Remember this was in dear old Virginia at the ordination of Dr. Meade, afterward Bishop of Virginia, and in 1814. It was "Ritual Anarchy" at an early stage! It was not *Fond du Lac* in 1900. We do not wonder at the young woman's hysterics. The mitre and procession have lately had this same hysterical effect upon the weak and excitable nerves of two of our respected Eastern contemporaries. Pity these well known Church newspapers, which of course are "never given to controversy," did not, by anticipation, have reporters at this ordination, with a kodak man, too!

Dr. Packard was married in 1838, to the daughter of a distinguished Maryland attorney. Read the account of the wedding ceremonies: "Rev. Mr. Owen, a one-armed man who was then in charge of old Trinity Church, officiated, and made me say the woman's part,

including the word *obey*. Henry Clay, R. E. Lee, Franklin Pierce, then in Congress, were present, sixty in all. After our marriage there was a supper, and Henry Clay took the bride in, and I remember his congratulating me very pleasantly. I recall the scene, and how people looked—they flit before me like figures in a dream. Life seems like a dream."

Dr. Packard's greatest work was in his shaping out the characters, moral, spiritual, and intellectual, of the hundreds of students who felt his delicate and exquisite moulding touch in their daily contact with him, at the well-known Virginia Seminary. More than this venerable saint knew, far more than any of us then realized, his was the silent force, as much as any others of the strong men who taught in this Seminary, which has made the Institution influential and deservedly great. The writer of these lines was a student there; and he is one of the many who can never think of Dr. Packard except with the veneration one feels toward a genuine, saintly character, of the olden type; and to whom he owes a life long debt. Would to God we had more such teachers and guides, and many more, in our seminaries, and in our ministry, in the American Church!

When some future Burgon shall write the "Lives of Twelve Good Men" in our American Catholic Church, we confidently prophesy a place in this number for Dr. Joseph Packard, and a high place. He will not suffer in free comparison with those other twelve of England, so well depicted in Burgon's noted book. I. L. N.

Father Gilpin, the Noblest Representative of the English Reformation.

By G. H. Ross-Lewin, M.A., Vicar of Benfieldside and Honorary Canon of Durham. Edinburgh: St. Giles' Printing Co. Price, 1s. 6d.

This is a very brief biography of an English priest who was of more than passing interest for what he was and what he did, but who has special interest for us beyond his personality, in that he appears to have had no difficulty in being merely and only the conscientious priest of the English Church during the three reigns of Edward VI., Mary, and Elizabeth, when, according to the common supposition now, it was pretty difficult to recognize the one Church through its many phases within the few years. No doubt the common misinformed person, within as without the Church, assumes that the Church of England was one Church before the reign of Queen Mary, that the latter introduced or re-introduced entirely a different Church to the total abandonment of what she found, and that her Church in turn was discarded by Queen Elizabeth for the Church of her preference; much as we choose hats and caps and furs according to the pleasure and prejudices of the wearer. Every educated Churchman knows of course that this was not at all the case, but unhappily it is difficult to convince the world of the fact that there was one Church in England alike during the reigns of the three monarchs mentioned, as of all their predecessors, and of all their successors. The Church did indeed take upon itself very different phases at different periods in its history; but the life of Father Gilpin which is narrated in this little volume shows that there was a continuity through all the time, and that a loyal priest of the Church of England could be equally loyal under the reigns of Edward VI., Mary, and Elizabeth, and never know that subsequent historians would assume that there were two Churches or three, instead of only one. Consequently the volume in question is of very real value in furnishing evidence, the stronger because it is incidentally, to prove the continuity of the Church of England.

Memories of a Hundred Years. By Edward Everett Hale. Two Volumes. New York: The Macmillan Co.

These are sumptuous volumes and most valuable; the letterpress and illustrations delight the eye and taste as much as they inform the mind. The title is apt; these books are not history nor biography, and he will be disappointed who turns to them for any connected narrative of "the wonderful century," as Alfred Wallace has well named it. No fitter word than "Memories" could be found to characterize these glimpses of life, as Dr. Hale has seen it or learned of it from eye witnesses. Though his own conscious life covers no more than three-fourths of the century, yet through his father and his father's famous friends, such men as Edward Everett, John Quincy Adams, and Daniel Webster, he had touch with documents or personal recollections which take us back to, and even before, the beginnings of the nation. Webster was born in 1782, and Dr. Hale's father two years later; and when the latter became a resident of Boston, the Collector of the Port was a Revolutionary hero who had been appointed by Washington. If we add that the Hale family was one in which diaries and other materials of history were scrupulously preserved, it becomes plain that Dr. Hale is justified in giving the scope of a century to his fascinating "Memories." Moreover, only a fourth, and the least progressive fourth, of the century had passed when his own observation and what he calls "A memory of iron," began to play their part. He has definite recollections of "the green feathers of the Rifle Rangers" in procession that helped to welcome Lafayette in 1825; and he often saw Major Melvil, a hero of the famous "Tea Party," who was the "last leaf" of Dr. Holmes' song.

We need not wonder, if, as he tells us, there are those who say that a certain arrogance sometimes expresses itself in his writing. "According to me," is a not infrequent phrase in these volumes. Those who know other writings of Dr. Hale are not surprised by this, nor disturbed. They know that when they read his

books, they are invited to look through his eyes. They will not always accept this personal testimony. But, making all allowances, remembering that we are "personally conducted," the tour is replete with interest and value. It introduces us to some famous people, and to others less known but often no less influential. And the charm of the style is unfailing. The old man may be garrulous now and then, but he has not lost his power. These "Memories" will make new friends for him and may even persuade some, who have not been aware of it, that American history, well told, is more fascinating than even Dr. Hale's stories. H. M. D.

Devotional.

Sunday. By the Rev. W. B. Trevelyan, M.A. London, New York, and Bombay: Longmans, Green & Co., 1902. Price, \$1.40 net.

An excellent and reasonable manual, and another worthy contribution to the Oxford Library of Practical Theology. In the first chapter the general position is laid down that (a) The Lord's Day is a Christian institution, dating from Apostolic times, and of all but express Divine authority; (b) It was not anciently regarded as the successor or substitute for the Jewish Sabbath, which was considered to be abrogated, although it was thought to be for the fulfilment of a primitive obligation to which the Sabbath bore witness—of reserving one day in seven to God; (c) The absolute rest idea of the Jewish Sabbath was regarded as to be fulfilled by rest from sin. We believe that all this is correctly stated, and that the ancient view of the Lord's Day is true and healthy.

The next two chapters, contributed by the Rev. G. W. Hockley, give a very interesting and instructive history of the conception and observance of Sunday in different ages.

Then follows a chapter on "The Principles of Sunday Observance." The writer's position may be summed up briefly by saying that to observe Sunday rightly means simply to do justice to its peculiar business; and this business contains the three elements of (a) public worship; (b) rest and spiritual culture; and (c) service for others.

These elements are treated of severally in three chapters, and the volume is completed by a summary and some appendices.

The subject of worship, with due emphasis upon the Holy Eucharist and the corporate nature of worship, is particularly valuable. But all three of the elements of Sunday observance are presented with sobriety and reasonableness, equally removed from puritanic gloom and reactionary license. We are especially pleased with the positive method of the book. We are shown *what to do* on Sunday, and that what is needed is the religious spirit that makes the discharge of Sunday's business joyous and restful forever.

FRANCIS J. HALL.

Lent: The Holy Season. By Thirty Bishops of the Protestant Episcopal Church. Compiled under the direction of Sterling Galt. Washington, D. C.: The Neale Publishing Co.

This little volume for Lent consists of thirty short readings for Lent, selected or written specially for the purpose by as many of our Bishops, and giving therefore, in the nature of readings for thirty of the days of the holy season, the thoughts of our own spiritual fathers in God who are over us. Each chapter is very brief, and the thoughts are, in some cases, very happily expressed indeed. The book is one that many Church people will be glad to have.

Day by Day of the Christian Year. London and New York: Oxford University Press.

This is a little book of daily readings made up wholly of Scriptural texts and arranged according to the days of the Christian year, the Sunday being in each case preceded by a special page giving references to epistle and gospel for the day as well as for any holy days that may fall within the week and the week-days following having appropriate selections. The texts appear to be very well arranged indeed and to present a sequence of thought that will be helpful for Churchmen. They are chosen from the Revised Version.

"SOME ACTORS IN OUR LORD'S PASSION is the title of a series of sermons by the Rev. H. Lillenthal, which will be published at once by Mr. Thomas Whittaker, with an introduction by Bishop Clark of Rhode Island. The characters dealt with are "Judas," "Peter," "Caiaphas," "Pontius Pilate," "Herod," and "Barabbas," with added discourses for "Good Friday and Easter Day."

Miscellaneous.

The Chicago Daily News Almanac and Year Book for 1903. Compiled by James Langland, M.A. Issued by the Chicago Daily News Co.

It is rather a duty and a necessity, even more than a pleasure, to have a secular almanac at the beginning of every year, quite as truly as it is for Churchmen to possess a Church Almanac. Among many claimants for distinction, none is better than the Almanac and Year Book mentioned above, which appears to contain pretty much everything in almanac parlance that people need to know as to the secular events of the year.

Four Little Indians; or, How Carrol Got Even. By Ella Mary Coates. Philadelphia: Henry T. Coates & Co., 1902. Price, 85 cts.

They are only "play Indians," but all the more interesting on that account, one imagines. Four very much alive youngsters having very good times, they are—genuine Americans, speaking the juvenile dialect of this country. The small boy will feel himself very much at home in their company, and delight in the discovery of kindred souls. A very bright and taking book.

A LITTLE BOOK of illustrated nonsense, in pen and ink sketches and ink and pen verselets, is *Whimlets*, written by S. Scott Stinson, pictured by Clare Victor Diggins, published by Henry T. Coates & Co., and following the general style of Mr. Matthewman's *Cranksisms*, which was published a year ago. There are one hundred separate efforts, some of them quite successful, and naturally of uneven merit. The book would make an attractive prize for a gentleman in a progressive game.

Papers For Lay Workers.

By MARY J. SHEPPERSON.

ABSENT PUPILS.

HOW best can we reach these? By a personal call. In many cases, in a crowded tenement, or an inner-court house, a letter may never reach them. Again, they may not be able to read. "The common people heard Him gladly." The poor form the bulk of our Sunday Schools, to-day. I shall therefore speak of these.

Why were they absent? Some had left town; some had no clothes—a true statement, for they were rags. Some, working all the week, preferred morning service; a very few were sick. Nearly all absent, however, had left because of the constant change in teachers. Often they had no teacher. This should never be. It is a good plan to have each pupil present look up some absent pupil. They enjoy this work, and frequently one poor boy, I find, has been fairly bombarded by three or four zealous little souls.

Sometimes, the absence is caused by some misunderstanding with a perfectly innocent pastor. Our church is one of the largest in the city, but for summer outings we must depend upon the Children's Aid Society. We send children to them for inspection. All cannot be accepted. One mother thought the choice lay with us. I explained matters satisfactorily.

One child stayed home because his former teacher, to whom he was much attached, had left. His home, a middle-class flat, had a piano, but at twelve no beds were made! One sister was an idiot. The father was a hopeless paralytic, and the mother a perfect shrew. The boy himself was shy—his mother called him sullen. I think despair best expressed his attitude. "Charley, speak to the lady, and show manners," yelled his mother, in a voice which sent him running into the next room.

"See for yourself what he is!" she commented to me, as I went in, and patting him on the back, told him that I had missed him from Sunday School.

"I think he's a nice boy, and going to help me in the class," I replied.

"Indeed, he is nice," said his mother, "he's perfectly lovely."

"Bring the children to Christ," said Mr. Moody, "and the parents are easily won."

A little gift—and much can be bought even for a penny—greatly enhances your call. Then, too, occasional outings in the park, or a visit to a museum, will aid popularity. Study, too, the child's tastes and so make him love you. Affection wins many absent pupils.

CHRISTIANITY AND THEOLOGY.

SAY WHAT men will in depreciation of theology, every man has a theology, and from the nature of the case, must have one. The only question is whether his theology shall be right or wrong, systematic or fragmentary, intelligently thought out or reached by haphazard processes. His theology may have the rickets and so deform all his life, or it may be firm and well-proportioned and give symmetry to his character. To depreciate its value is merely to invite disaster, by encouraging superficial ways of thinking, which in turn beget lax notions as to morals, and thus weaken the fibre of character. He who sneers at theology sneers at Christianity; the two stand or fall together.—*The Examiner* (Baptist).

APPLIED CHRISTIANITY IN BUSINESS.

THE problem of applying the highest Christian ethics practically to matters of commerce is one that has taxed the imagination of moralists, no less than of political economists. The Sermon on the Mount is always acceptable in theory; but its actual application in the busy world of commerce has always been beset with difficulties.

It is quite likely that one reason for the apparent divorce between theory and practice on the part of business men is that the sublime rules, being of necessity stated in general terms, have too seldom been translated into concrete object lessons. The teacher of Christian ethics has ordinarily too little knowledge of the exact working of a commercial house, to be able to apply his ethics to the specific problems which arise in the latter; and as the average business man has little hold on the study itself, and is too often prone to consider Christianity

study. There were people who were shocked when our Bishops at the Cincinnati session of their House, took the time to accept an invitation to go to Dayton, there to inspect the large object lesson in applied Christianity presented by the works of the National Cash Register Company. Yet it is probable that more definite ideas as to the application of the foundation principles of the Christian religion to everyday affairs were derived, even by the Bishops themselves, from the observation of how those principles had been brought into contact with modern business relations, than ever had been made real to them by the professors' lectures in their seminary days, or by their own experience in the work and amidst the thought of the ministry.

The workshop, then, is the point of contact between the two principles—those of Christian ethics and of commercialism. There those principles may best be studied; and it is much to our discredit that there are so few business houses where these may be studied under really favorable auspices.



THE "REST ROOM," MARSHALL FIELD & CO., CHICAGO.

something apart from his business, the two revolve in different grooves and seem not to come into contact. This is detrimental, undoubtedly, to the best ordering of one's business; but it is equally, if not more detrimental to the cause of religion. The harm done to that cause by the example of pious rascals who have wrecked banks between the family prayers of morning and evening; of Sunday School superintendents who have proved to be defaulters; of political bosses who have strangely mixed the worst elements of municipal, state, or national corruption, with an outward uprightness of living; the church warden who oppresses and grinds his employees, and the pious woman who does the same to her servants—these have dealt more severe blows to true religion and its influence among men, than have been given by any other factors.

The secret of the application of Christianity to business is to be found first in making it intensely practical. It must show itself in the whole treatment of the employee by the employer. And this is a subject too concrete to be dealt with altogether in generalities. Object lessons furnish the best materials for

But there are some that are exceptionally favorable. We have mentioned an instance in Ohio; another is the mammoth store of Messrs. Marshall Field & Co. in Chicago, which the writer has recently had the opportunity of inspecting throughout. As successful business men in their chosen line—that of supplying the diversity of goods associated with a great modern store—the house is too well known to require comment; but it is not of the commercial feature of their work that we are now speaking. Their enormous house is in effect an exhibition of institutional Christianity. From the basement to the huge factory rooms on the twelfth floor, the "plant" is one magnificent object lesson of the application of Christian ideals to the details of business. Other men have used their profit in philanthropic work; but here the philanthropy is so interwoven with the commercialism as to be absolutely inseparable. One does not point here to a work of business and there to a work of philanthropy; the two are absolutely made one. View it as one may, it is a grand demonstration of how Christianity may be made practical in business. And the two react upon each other.

The commercial elements do undoubtedly reach their greatest powers of production under such conditions; hence it is all made to pay. And again, religious force is made virile and real; hence its value is demonstrated. The work is not pure philanthropy, because the business as a whole is understood to be a highly successful concern—one of the most so in Chicago; nor yet is it pure commercialism, because the question of *immediate* profit is never the prevailing question in regard to any feature of the work. And there is its triumph; that it is a demonstration of the fact that strict Christian philanthropy, applied to business, *pays*.

We shall of course be expected to cite details of this happy combination of ethics with business; yet we can do so only very briefly. For the comfort and convenience of employees, both of the sales departments and of the factory sections—there are more than seven thousand gathered in the building—there are reading rooms, gymnasiums both for men and for women, fitted

of the force are under any circumstances allowed to do any Sunday work. There are busy days in the "house," particularly before the holidays, and when stock is being received, arranged, or inventoried most rapidly; but they must invariably be suspended when the day of rest approaches. There is no work done on Sundays, and the house does not even allow their advertisement to appear in the Sunday papers, where similar advertising is most plentiful.

But all these specifications, after all, deal with externals. Better than any of them is the care and the interest which binds the whole community together. There is, in the first place, inquiry into the character of persons received into employment. It is intended that only those of virtuous life shall be admitted into fellowship. But after that, there is every effort made to convince each that the whole force, employers and employees, are working together for the common good. And this common good is not the one-sided affair we so frequently see. The



THE WRITING ROOM, MARSHALL FIELD & CO., CHICAGO.

with all the conveniences that city clubs can furnish, recreation rooms, with piano, cheery rugs, etc., toilet rooms and lavatories as clean as clean can be, shower baths for men, a hospital ward with a trained nurse always in attendance, lunch rooms, in which wholesome and dainty food is sold at practically cost, and to which also employees have the opportunity of bringing their own lunches, of making their own tea or coffee with hot water in abundance freely supplied, and with tables and conveniences for eating in comfort. The force is divided into sections, each section enjoying an hour's respite for lunch and rest, the many opportunities provided for their rest and recreation being available during that hour. For cash boys there is schooling provided, between the hours of eight and ten in the morning, when trade is light, and each boy is permitted to have two hours twice a week in the school room if he desires it; it is wholly voluntary. A separate locker for holding wraps, with individual key, is provided for each person. They are of wire netting, clean, light, and roomy. A cup of hot bouillon is served to each of the saleswomen early in the day, in recognition of the fact that many have come from long distances. None

employers do in good faith take every precaution to add to the comfort, the welfare, and the profit of the employees, and wages and salaries are from time to time increased from a minimum to a maximum, as time and experience make services more valuable; and the employees are encouraged to make suggestions, which, so far from being resented, are rewarded, when found useful, with prizes. Rewards are also offered for any who discover any error in any advertisement of the house; the intention being that no statement shall ever be made that is not absolutely true.

Does it pay? Of course it pays. The employees become an intelligent force, in place of a mass of "hands." Measured by minds instead of by hands, they give the work of intelligent beings.

But if all this was done *only* to grind out greater profits, it would surely fail of its result. It pays because *it pays to do right*. This is the demonstration of the proposition. The motive itself is right, first; then it is rightly and fully acted upon. The result—the business which everyone, at least in the West, knows. The plant is said to comprise the largest store

in the world, with perhaps the exception of one in Paris.

We have said nothing of the conveniences offered freely and lavishly to the public—rest rooms, the services of maids and of a trained nurse, information bureau, telephones, telegraph, stenographer (free), writing desks, library, with maid in attendance, conveniences for children, medical room, lavatories, dressing rooms, toilet rooms—forty of them, with walls of white marble, floors of concrete, and all appointments thoroughly sanitary, with individual towels—and other conveniences too many to catalogue. The work is a great club house, with the public as the guests of the management.

"What prevents the abuse of all these conveniences?" was asked.

"The honor of the public," was the reply. "They are very seldom abused."

Yes, this is applied Christianity. It is the quiet, unobtrusive working out of the Golden Rule in dealing with the public, with patrons, and with employees. And—it pays. That is the demonstration that what Marshall Field and Company have done, is in the line with business on its most business-like basis. The expenditures for what seem to be objects wholly disconnected with the manufacture or sale of goods must be enormous. Yet, in the end, they are found to pay. There is no suggestion of charity anywhere. Everybody about the house is expected to work for the good of all; and they do it.

Is not the object lesson one worth noting? L. E. M.

THE REDEMPTION.

'Tis night, and over all the darkling sky
Sweep ebon clouds, with here and there a flash
Of distant lightning, serving but to show
The depth of gloom which mantles land and sea;
And in the gloom no sound is heard, the bird
Of night has hushed her notes, and, motionless,
Perches alone upon a lofty bough,
And mopes in silence quiet as the grave.
The place is weird; great gnarled olive trees
Of ancient growth, beneath whose spreading boughs
Umbragious matted vine and flowers grow wild,
Stand like so many hoary sentinels,
And cast a deeper gloom upon the scene.
A sudden waking—sound of steps is heard,
And voices whispering low, and groans and sighs,
Which tell of desolation and despair;
Then four forlorn sojourners to that place
Of mystic darkness wend their way, and One,
Some paces in advance, moves slowly on.
The three in sorrow sink upon the ground
And sob themselves to sleep; but He whose steps
Have brought Him to the place of deepest gloom,
In solitude kneels down, and lifting hands
And eyes toward heaven, in desolation prays,
While from His upturned brow the blood streams down,
The life-blood oozing out at every pore,
(Oh wondrous, unexampled agony!)
Suffusing face and breast with crimson sweat.
He swoons! He falls! But no! Behold, a form
To Him appears, and, with a reverent touch,
Smoothes from His brow the horrid marks of blood,
While words of comfort and of courage breathe
Heroic fortitude into His soul,
And hope of everlasting victory.
Again 'tis darkness, and He is alone,
But for a space, and awful silence reigns;
Then suddenly, as when a driving wind
Brings clouds of locusts, which devour the corn,
Ten thousand thousand dismal shades sweep by
On dusky wings upborne, and each pronounces
A hissing curse on Him who prays, and strive
To wrestle with Him, and destroy Him there.
But looking upward to the sable sky,
He heeds not all their malice; He but thinks
Of victory and triumph over death.
He rising goes where his companions sleep,
And saith: "Could ye not watch with Me one hour?"
And then returns and prays as at the first.
Yet once again He rises from the ground,
And goes to look upon the helpless ones,
Who sleep in sorrow. "Even so," saith He,
"Sleeps all this hapless world in sin and death;
And I alone can wake the dead to life,
As in the book 'tis written, lo! I come."
Once more to His accustomed place of prayer
He takes His lonely way, and, kneeling down,
He prays the self-same prayer He prayed before:
"Father, if it be possible, let pass
This bitter cup; but yet Thy will be done!"
A thrill, an ecstasy of power supreme
And infinite comes over Him, and forth
Alone in His omnipotence He goes
To tread the winepress of Almighty God!
"Come," saith He to His sleeping comrades, "Come,

He that betrayeth Me is close at hand."
And soon the flaring torches, borne aloft
By hands unholy of a multitude,
Approach in weird disorder, marshaled on
By one foredoomed and reprobate. They halt.
"Whom seek ye?" As from Sinai's brow, the words
Vibrate upon the mighty air, and strike
Terror and consternation to the heart.
As if a bolt from heaven, in fury hurled,
Had smitten all that multitude, they fall
Prostrate and stricken to the ground, amazed.
But He restrains His power omnipotent,
He wills not to destroy, but to retrieve.
And then draws nigh perdition's perjured slave,
And with a kiss—what seemed a loving kiss—
He designates the Victim, and is gone.
We follow with the rabble and behold
The assembled council waiting to condemn
From perjured evidence the Anointed One.
And then to Pilate's judgment hall we go,
And hear the brutal judge, to pity moved,
Pleading for mercy. Then to Herod's court
We take our way and view the travesty—
The purple robe, the kneeling, and the words
Of mockery; and back again we go
To Pilate's hall of judgment, and once more
We hear the pleading of the pitying judge:
"Behold your King!" An instant all is hushed,
And then, as if from hell, the loud acclaim:
"Release Barabbas! Crucify the Christ!"
They spit upon Him, smite Him on the face,
Clothe Him in scarlet, plait the crown of thorns,
And rudely press it upon His Sacred Head;
A reed for sceptre in His hand they place,
Then in mock homage bow the impious knee.
And now they bind Him to the pillar's base,
While brawny arms are bared, and scourges raised,
And blow on blow successively comes down
In rapid strokes, which lacerate and tear,
As when the plough scores deep the virgin soil.
"To Golgotha!" the hoarse, rough shout is raised;
The Victim is unbound, and on Him laid
The ponderous timbers of the fatal Cross,
And so the awful journey is begun
With shouts, and oaths, and blasphemies. He falls
Exhausted, faint, and bleeding to the ground,
And for a moment all is still, when moved
And urged by deep compassion, rushes one—
A sun-dyed stranger—from the rabble throng,
And takes the Cross and bears it to the place
Of execution. Soon the soldiers' work
Is finished. The Messiah with His Blood
Is cleansing now the fallen sons of men;
By merits bridging o'er the gulf profound,
Impassable before, which intervened
'Twixt earth and heav'n; and blotting records out,
Which man in vain had oft essayed to do,
Slow pass the hours, heaven's burning eye is closed,
The sun withholds her light, and, as it were,
The curtains of deep midnight shut from sight
The work stupendous of redeeming Love.
Angels are gazing o'er the crystal walls
And battlements of heav'n upon the scene,
Desiring more and more to understand
Justice divine and mercy reconciled.
" 'Tis done!" the Victim cries, and suddenly
A seven-fold radiance flashes from the Cross,
Which like a central sun, in noontide glow,
Grows bright and brighter to the perfect day,
Diffusing light and splendor far away
To earth's remotest bounds, in east and west.
Throughout the courts and palaces of heaven
Hosannas ring, and never until then
Were heard such glad acclaims; on flowery meads
And golden streets the thronging myriads,
With harps and viols, raise the triumph-song,
And fill the universe with harmony.
While angels hymn the praise of Him who died,
And thus brought life and immortality—
To light by His evangels, He goes forth
In Spirit to proclaim in Paradise
The story of redemption; nor forgot
Are those, who when the flood of waters swept
O'er loftiest mountains, sank beneath the waves,
And died in ignorance: to them He goes,
And tells of vanquished death, and life reclaimed.
Oh! work stupendous, wondrous, infinite,
But One in all the universe could bring
So much to pass, nor fall in aught essayed!
And yet 'twas from humility there sprang
The power to will and do; 'twas as He prayed,
Prone on the earth, Omnipotence revived;
And from the place of prayer He rose to wage
The war of conquest to the gates of hell,
O'ercame the enemy of God and man,
And won again the lost inheritance.

J. R. NEWELL.

IF WE FLINCH never so little from God, presently error catcheth us; as chickens that will stray from the wings of the hen are in danger of the kite.—*Seattle Churchman*.

Father's Lass.

BY VIRGINIA C. CASTLEMAN.

Author of "A Child of the Covenant," etc.

CHAPTER I.

I'D HA' THOUGHT they'd been here 'fore now, Marthy; the sun's gittin' pretty low."

The farmer was standing on the little frame porch in front of the low, whitewashed house which was his home, and as he spoke, he shaded his weather-beaten face with his hand, and gazed anxiously down the lane leading to the country road beyond. He was a short, stout man, past middle age, as the gray which mingled plentifully with his dark hair and beard plainly indicated; but the deep furrows in his strongly marked countenance could not conceal its kindly expression, nor the twinkle of fun gleaming in the deep-set eyes. Turning around, he surveyed the little kitchen where his wife was preparing the evening meal, moving always with a certain slowness peculiar to her. The room was spotlessly clean, no marks of careless little feet were upon the floor, and everywhere was the absence of that disorder which necessarily accompanies the presence of children in a household.

"Won't the little lass be surprised, though, when she comes home an' sees that pianny a settin' in the parlor? Fifty dollars' a big price to pay these hard times fur a piece of furniter, an' a second-hand instrument at that, ain't it, Marthy?" and the farmer looked appealingly at his wife, who nodded her head in assent. "But la!" he continued, "I'd save an' pinch a heap more'n that to please the child. You think she will be pleased, don't yer, Marthy? She ain't like some of them fine gals that make fun of their old father after he's done worked hard to give 'em an eddication. No, my little girl ain't that kind."

"Maudie's a good child," replied the mother calmly. "She's always been a good child from the time she was born. You needn't be afraid she'll change, now she's growin' up, Jeremiah; she'll set a store by the pianny, if it is an old one."

"I'd 'a hitched up an' gone fur her myself, if her Uncle Ben hadn't said he was a coming down this way to-day, an' could bring her 'long jest as easy's not. There comes the buggy now," and the farmer snatched up his broad-brimmed hat with trembling eagerness which betrayed his unwonted excitement, and hurried out of the house.

As the buggy drove up the lane and stopped at the stile, Shep, the watch-dog, rushed out, barking furiously; but his bark changed to a subdued whine as he recognized his former playfellow in the young girl who alighted from the vehicle.

"Shep, aren't you ashamed of yourself, old boy?" said Maud, as she knelt down beside him and patted his shaggy head. "Father, I've come home to stay this time."

"My little lass, I'm glad ter see yer home again," he replied, smoothing his daughter's dark hair with his rough hand. "Come in, Ben, come right in an' take a bite. Marthy's a-waitin' supper fur us."

The three walked up the path to the house, where the mother stood in the doorway, her placid face lighted up with a smile of welcome. She was not given to demonstration at any time, so she merely said: "Well, Maudie, how are you?" Yet there was a world of tenderness in the very quiet of her manner, and the kiss with which she greeted her daughter.

"Hot rolls for supper, mother? How nice! Now I'm going to wait on the table to-night," said the girl, slipping off the white apron her mother wore, and tying it around her own slender waist, laughing gaily as she pushed the dignified matron into her chair, at the head of the table.

"How you have growed, child," said her father, watching her as she stepped lightly around the table until all were served. "You're most a woman, ain't you lass? Wasn't you born in the month of May? I ain't likely to forget the day you come inter the world, an' opened them big eyes o' your'n, kinder surprised like at what was agoin' on. The Lord knows where she got them brown eyes from, Ben, fur I don't. It's one o' them myst'ries I ain't never been able to puzzle out yit."

Uncle Ben cleared his throat as if about to speak; then thinking better of the matter, took an extra sip of coffee, and became very meditative.

"Father, I'll be eighteen the day after to-morrow. What are you going to give me for my birthday?"

"Well, lass," replied the father, with a sly wink at his wife, "what would you like to have best? Would it be a silk dress, now, or a pair o' diamond earrings? La, child, if I had the money, I'd dress yer up in silks an' satins all the time."

"Much happier she'd be for it, Jeremiah," said Uncle Ben, in a severe tone.

"No, I dunno but yer right, Ben. My little lass don't need no such trumpery; she's better off without it. What would yer say to a pianny, Maud, to play some o' them tunes on yer been learnin' up to Uncle Ben's? A real pianny, lass, how'd yer like that fur a birthday present?"

The girl lifted her soft, dark eyes with a fluttering, timid look. "Oh, father!" was all she said, so low he could hardly hear her, but her face was all aglow with suppressed excitement.

"I knew she'd like it, Marthy. Well, child, yer present's there in the parlor; it's that pianny Mr. Smith's had, an' I've bought it fur my little lass. Ben, come an' look at it. 'Tain't nothing like your'n at home, but it'll do to 'muse the child."

But Maud was in the parlor before them, running her fingers lightly over the keys. What matter if it were an old piano? She had not expected ever to have one of any kind; for her father was a poor man, and Maud knew how hard he had scraped and saved even to send her to school at her uncle's the past year. The one passion of her life was music. You could see it in the way her fingers lingered over the keyboard, and in the dreamy look in her eyes as she played some sweet, familiar air. Hers was one of those rare natures in which the love of music is a part of the very being; it showed itself in the grace of her every movement, and in her voice, whose very sweetness lay in a certain intensity of expression. Suddenly the girl arose and impulsively threw her arms about her father's neck.

"Father, I can't thank you enough!"

"There, lass, it's nothing. I'd do a sight more fur yer if I could. Go an' see yer mother, now, I hear her a-callin' yer. Ben," he continued as he lighted his pipe, and the two men strolled out into the soft spring evening—"Ben, I must thank yer fer lookin' after my little girl. I'm mighty glad she ain't got no fine notions 'bout her up to town."

"Any man might envy you such a daughter, Jeremiah," replied his brother, with a slight bitterness of tone. He was thinking of his own home, and wondering how it would feel to have his daughters caress him as Maud had caressed her father a few minutes before. But even as the thought passed through his mind, he glanced down complacently at his spotless shirt front, and scrupulously neat attire, and regretted not that he was paying the price of his "rise in the world."

CHAPTER II.

It was the next day but one after Maud's return home from the neighboring town of L—. The girl had fallen naturally into the old place in the household; and on this morning of her eighteenth birthday she had risen early, and gone down to the spring-house to attend to the milk. Her father had just brought it from the barnyard—two heavy buckets filled with the foaming fluid. The little stone spring-house was at the foot of the hill on which stood the farmhouse; and beneath the large elm tree which overshadowed the spot, bubbled up a spring of pure, cold water. How the girl's young heart revelled in the freshness of the May morning, and the music of the water. It was a pleasure to see the joyousness of her step as she busied herself about her work, arranging the shining pans to her satisfaction, and setting to one side the milk and cream for breakfast. Then having completed her task, she stepped outside of the door and heaved a long sigh of satisfaction. "It seems to me," she said, half aloud, "this is the first breath of real, pure air I've drawn for months. I never realized before how much town people miss."

As she stood thus, her eyes fixed upon the distant hills, and her lips half parted in a pleased expression, she made a picture worth looking at. I would some artist could have stolen unawares upon the scene; the girlish figure, clearly outlined against the dark background of the spring house, and the rosy light of dawn illuminating earth and sky with its tender radiance, while upon the morning air was borne a delicious perfume, the breath of apple-blossoms from the hillside, where lay the old orchard, clothed in all the beauty of its spring attire.

"Maud!" called her mother from the kitchen door, and the girl awoke from her reverie with a start; then carefully lifting the pitcher of milk, she hastily climbed the hill.

"It's too bad, Maudie," the mother said, as her daughter entered the room, "to make you work so hard on your birthday;

but you know it's Saturday, and there's the churning and the baking to be done before dinner."

"Oh, I don't mind, mother, it is such a change from studying. Before, it was just books, books, all the time, until I grew sick of the sight of them. You know, I'm not fond of study anyhow; and I did miss the old farm so much."

The mother glanced curiously at the girl, who stood leaning against the open door. As she looked, the older woman realized what a child her daughter yet was; and a vague foreboding filled her heart that Maud might not always be so content with home as she seemed on this sunny morning. Her own youthful aspirations had vanished one by one, until at last she had settled down with a sort of dogged determination to make the best of her poverty, and her quiet life; but she had her husband to live for, and there was something almost pathetic in the way this reserved woman tried to make home a comfort to that husband in his old age—he was older than she by ten years.

"Call your father, Maud," she said, more quickly than was her wont; and Maud obeyed.

After breakfast Maud helped her mother clear away the things; then, putting on her bonnet, said she was going to the dairy to see if she had forgotten how to "make the butter come."

"She's a great gal to eat it, she always were, an' I reckon she'll soon find out how to make it good and yellow," remarked the farmer, as he watched her down the hill. "Well, mother, good-bye till dinner-time, I'm off to work."

Dinner time came very quickly that day, and soon the shadows began to lengthen, and the mother could see the cows in the meadow turn their patient heads towards the barnyard gate, ready for Shep's first bark, the signal of their homeward march.

Just as the sun appeared to touch the Western horizon the farmer came to his supper.

"Tired, father?" asked his wife, as she brought out a basin of fresh water and set it down on the bench before him.

"Yes, a good bit tired, Marthy. I'm glad to-morrer's Sunday. Where's my little lass? She's at the pianny, is she? She do love music a sight, now, don't she?"

As the three gathered about their simple board, a step, slow and hesitating, was heard upon the porch outside.

"I reckon that's your grandfather, Maud, he'll be surprised to see you," said her mother.

"Good-ev'n ter yer all." The words came from an old white-haired man, who stood in the door, leaning heavily upon a stout hickory stick. He was thin and sharp-featured, and save for a certain massiveness about the square chin, there was little resemblance between him and his married daughter, who now rose to set a plate for him at the table.

"No, Marthy, I ain't goin to set down—me an' the old woman done had our supper jis' 'fore I come over. Maud, child, I heerd yer'd come home agin, an' I'd thought yer'd been over 'fore now to see yer old grand-pap."

"Maud's been helpin' me right along with the work, father, or she'd a been over to tell you and mother howdy," put in his daughter. "Won't you sit down an' rest after your walk?"

"Well, I dunno' but I will. Jeremiah, when you git through eatin', come out an' take a smoke. Where's the paper? I think I'll jis' look an' see what them politics is a doin' now. They're up to some o' their tricks, I'll be bound, they allus are," and old Silas Jenkins seated himself slowly on the rude wooden bench by the door, alternately puffing at his pipe, and laboriously studying over some items in the weekly newspaper. "Goin' to meetin', to-morrer?" he asked, presently, of his son-in-law, who had joined him on the porch. "It's Quarterly Meetin', yer know, an' ther'll be a big crowd up ter Mount Zion."

"Well, I don't take much stock in them Hard Shells, as yer know," replied the younger man, deliberately. "That 'lection bus'ness' too much fur me."

"Tut, tut, man," interrupted old Silas, testily, "it's as plain as the nose on yer face, ef yer jes' choose to see it. Yer can't deny, now," he continued excitedly, "that what's fore-ordained is a goin' ter be, now kin yer?"

"Tain't no use argufyin' the question, father, I don't deny nothin'," replied the farmer doggedly. "I reckon I'll hitch up in the mornin', though, an' take the women folks over. They'll want ter see their friends."

(To be continued.)

ATTENTION on the part of the hearer is often the secret of a good sermon, and a poor one, too, for that matter. One can at least give his attention. It is due the service. He may not be able to do much else, but attention costs nothing, and repays a thousand-fold.—*Presbyterian Journal.*

The Family Fireside

MAN.

Man is a thought of God made visible
By human form and carnal attributes—
For heavenly images the substitutes—
Created but a little lower than the angels.
Los Angeles, Cal. —LYMAN W. DENTON.

SOME OF FEBRUARY'S HAPPENINGS.

By LORA S. LA MANCE.

FEBRUARY saw the birth of Constantine the Great, the mighty Emperor Charles V., Queen Anne, and Empress Josephine. It saw the death of Charles II., and of Tamerlane, the terror of his day. Indeed it has been a month of sorrow in high places. It was on a February day in 1546, that Luther, the founder of all Protestantism, drew his last breath, and his fellow reformers felt that a blow had fallen that was greater than they could bear. It was on the 17th of February, 1897, that Frances E. Willard, the best loved woman of her century, the head of a half million loyal W. C. T. U. women, passed to her eternal reward. It was in February, 1848, that John Quincy Adams, the sixth President of the United States fell in death to the floor of the Capitol building. And lastly, upon memorable 15th of February, 1898, the U. S. Battleship Maine was blown up at Havana, rousing the nation to a frenzy of horror and indignation, and bringing on the Spanish-American War.

"Remember the Maine and her heroes slain!
Together they sleep 'neath the darksome flood
At Havana's feet."

February saw Jefferson Davis made President of the Confederate States; Leo XIII., the present Pope, made pontiff, and the good Queen Victoria married. It is the month that witnessed the first hospital in America opened, saw the beginning of the White Cross and Christian Endeavor Societies, and the order of Victoria's Cross instituted.

February has been a fatal month for queens. It saw Catherine Howard, the fifth wife of Henry VIII., sent to the block in 1542, by her husband, and beheaded for the same sin of which he was notoriously and continually guilty. Poor Lady Jane Grey, the queen of a fortnight, a sweet, gentle girl in her teens, was beheaded, February, 1554, for the crime of being too near the throne to please her rival. A few years later, in February, 1587, Queen Elizabeth signed the death warrant that sent Mary Queen of Scots to the block—the fourth queen beheaded on English soil in forty-five years, and three of these in February. It is said of the Queen of the Scots, that she was beautiful and queenly to the last. She came to the scaffold in royal robes of black velvet, and met her death so sweetly, so bravely, so unflinchingly, that her very executioners wept. Did she think of her stupid husband, Darnley, that by her commands had been murdered one February night, twenty years before?

If, as Longfellow says,

"Lives of great men all remind us,
We can make our lives sublime,"

then February ought to be inspiring to us. It is the birth month of Henry Hart Milman and James Parlin, the historians; the poets Poe, Lowell, Longfellow, and such well-known writers as Victor Hugo, Charles Lamb, Ruskin, and Dickens. The master musicians, Mendelssohn, Handel, and Chopin, the great violinist, Ole Bull, and those notable actors Rachel, Henry Irving, and Joseph Jefferson, are February sons and daughters. So also, it claims Mary Lyon, who led the fight for women's higher education, Archbishop Whately, and D. L. Moody, men of God; Aaron Burr, patriot and traitor, gentleman and scoundrel by turns; Fred Douglas, the most noted black man of his day; Edison, the wizard, Daniel Boone, the pioneer, and Peter Cooper and George Peabody, the philanthropists.

The world could not easily spare the children of February.

TRUE POPULARITY takes deep root and spreads itself wide, but the false falls away like blossoms, for nothing that is false can be lasting.—*Cicero.*

THE SMALLEST SEED.

By LOUISE HARDENBURGH ADAMS.

MINTA drew her blanket closer about her face with a funny little shrug of her shoulders. Sitting still so long made her sleepy. The great brave who was so busy talking was telling such a long story, Minta was tired of trying to understand what it all meant. She looked about the church and wondered how the pale-faced girls felt about keeping so quiet, and staying indoors when the woods were full of flowers, and the birds singing among the pine trees; but the pale-faced girls had flowers of all sorts on their hats, and Minta, who had never owned a hat, thought they must feel very happy.

One thing puzzled Minta. When her mother gathered her children and took them to church, she told them they were going to the house of the Great Spirit, and while they stayed there, for fear of displeasing Him, they must sit quietly. Minta, the eldest, felt the responsibility of all, and seldom indulged her feelings of restlessness, but the pale-faced girls, how they moved about! Even the white squaws did that; and Minta could only explain it by thinking the Great Spirit knew them best, and they felt freer in His house.

She was thinking of it, with a dim, undefined longing in her stupid, ignorant soul, the quickening impulse of a better life, when the good old minister held out his hands toward her (so she thought), as he said:

"Every one in this church, even the poorest and most ignorant," Minta was sure he meant her now, and listened eagerly as he went on, "yes, even the children as well as the old people, can do something for Jesus. He loves you, love Him, my dear children, and show it by working for Him."

Minta knew what it was to work. For a number of years she had helped her mother wash, or clean house, whatever the day's work might be. Sometimes the ladies her mother worked for objected to Minta's help, but in the end all acknowledged her ability, and gladly employed old Sara when she brought Minta. So Minta was well used to work, but the thought of working for Jesus was new. She studied it over in her slow, stupid way without reaching any conclusion as to how it could be done; for surely everybody, old and young, little and big, couldn't wash the windows, and clean His house; and that was poor Minta's idea of working for anyone.

Sunday School was held after church, and all the Indians stayed. Minta liked it better than the church service. A kind pale-faced lady gathered the squaws, young and old, about her and talked to them. She had a way of getting them so interested they would often say a few words, or ask a question.

To-day Minta listened eagerly as the teacher explained the meaning of service for Christ. Willing work, thought for others, unselfishness, and loving kindness; she spoke of it all as a part of what could be done for Christ, and made it so clear even poor Minta understood. She saw His work did not mean the cleaning of His house as she thought at first, but the willing help she gave her mother; the kindness to the children and old people; being good meant work for Jesus, even an ignorant young squaw could try to do that.

Minta began as soon as she reached the tepees by gathering cones and dry branches for the evening's fire. Then remembering about the old, she carried Mary, the eldest squaw of the tribe, an armful. When the children rushed home, hungry for supper, Minta gave her scanty share of the meat to the younger ones. The children slept in a snarl on the floor of the tepee, Minta among them. Just above them was a great hole in the skin cover of the tepee, later when the rains came Sara would cover it with a patch. Minta wakened in the quiet of the night and looked through the opening up at the sky. "All the Great Spirit's lights are burning," she thought, as she noticed the beauty of the stars. Then in the sweet peace of the night, in the utter poverty of the tepee, among the sleeping children, the poor Indian girl thought over all she had heard of Jesus, thought of His goodness, until her heart was filled with love and devotion for Him. She longed to do something to show her love, then the desire to help her people and the poor children about her came to her and she asked Jesus to show her the best way to work for Him and them.

The next morning Minta went with her mother to help with a washing. It was one of their regular places, and Minta's sympathy was roused by the pale-faced lame girl she saw there each week. Sometimes the girl limped into the kitchen and smiled at Minta. She had even given her fruit and candy, and once an old dress. To be lame was to be poor, so Minta

thought, very poor, so lame Annie needed the very best she had to give.

Minta possessed one treasure, a string of strange beads. Beads of bone and stone, of metal and glass; it was an heirloom which no one could trace back, for each squaw who had owned them had added a few, and now they formed a long string. Minta made up her mind they were for Annie. It was very hard to give them up; but as the teacher said, "being good was always hard," Minta was sure it was what she ought to do. Early in the morning, before her mother was ready to start, Minta rubbed each bead on a corner of her blanket, put them on a clean string, and had them all ready to give to Annie when she came into the kitchen.

At first Annie tried to refuse them, but Minta soon convinced her she would feel hurt if her gift was not accepted as freely as she gave it. Annie hung the beads about her neck to Minta's great delight, then coaxed Minta to help her out under the pine trees in the yard.

Here the two girls, so different in many ways, yet alike in desire to do good, had a talk, for Minta's sympathy for Annie led her to talk freely, and Annie soon saw even an untaught Indian girl can have high, noble aspirations. "I can help her one way," rejoiced Annie. And that was the beginning; for with Annie's help, Minta learned cleanliness and neatness, learned to read and sew, to cook and keep house. Gladly she fitted herself to impart the knowledge she had acquired to others; for Christ's sake to teach the children the better ways of living; to help the sluggish older people, who shook their heads over each change, yet secretly felt proud of each improvement.

Minta's life is a busy one. Her days are filled with the little every-day deeds of love and helpfulness, but who can see their end; for like the very smallest of all seeds, we may plant one word for Jesus, or do one small kindness; one helpful act, and the result spread as the mighty tree of the forest, and among its branches His tired birds can find a resting place.

AN EASIER WAY OF CLEANING SILVER.

I DON'T KNOW how I can help the sister housekeepers more than to begin and answer the many inquiries I get during the year in regard to cleaning silver. So many say that it not only takes time, but strength, and the old method is such a hard, tedious one that they would be glad to change it for an easier one.

It is true that the old way was hard. I gave it up some years ago. The whitening used to polish it hurts one's hands and roughens them, besides the rubbing and scrubbing to get the silver bright! The busy woman of to-day has too much to do to devote hours to the rubbing and polishing of silver—as the housewife of fifty years ago did; therefore instead of rubbing and polishing each piece separately, the whole service can be cleaned as well in a short time. After each meal, the silver used daily, such as spoons, forks, etc., should be put into a cedar tub or dish-pan, and the silver pieces put into it; then cover it with hot water and add a tablespoonful of pearline; stir it up good and then take several pieces out while warm and lay on a soft cotton cloth and rub quickly while warm with a perfectly dry chamois skin.

Once a week clean the whole of your silver in this way. If the water gets cold, put more hot water to it and it will take more pearline to clean the whole of your silver; but the chamois skin polishes it to look like new, and requires very little rubbing and polishing—and your hands are not made rough. KENTUCKIENNE.

HOUSEHOLD HINTS.

IF ONE is so fortunate as to have a bed of spearmint, it is well to can some mint sauce for winter. Chop the mint, add as much sugar as there is mint and cover with vinegar. Put in cans and it will keep.

A SWEET POTATO salad may be relished. Cut cold boiled sweet potatoes into dice and add an equal quantity of celery. Mix with French dressing, to which is added a little onion juice. Serve on lettuce leaves.

JAMS and marmalades require prolonged and gentle simmering and must be carefully watched lest they scorch. They are usually made in the proportion of three-quarters of a pound of sugar to one of fruit.

IN A HOUSEHOLD where fruits appear at every meal and in many guises, a favorite way of preparing prunes, dates, figs, and raisins, is soaking them in cold water until all the lost moisture has been restored. They are then drained, rolled in granulated sugar and placed in a single layer on a board to dry. They are used in place of bonbons. The stones are removed from the dates and prunes after the soaking, but before they are sugared. The prunes need a longer soaking than the other fruits. The centres may be filled with nuts or with fondant.

The Living Church.

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Church Kalendar.



- Feb. 1—Fourth Sunday after Epiphany.
 " 2—Monday. Purification B. V. M.
 " 6—Friday. Fast.
 " 8—Sunday. Septuagesima.
 " 13—Friday. Fast.
 " 15—Sunday. Sexagesima.
 " 20—Friday. Fast.
 " 22—Sunday. Quinquagesima.
 " 24—Tuesday. St. Matthias.
 " 25—Ash Wednesday. Fast.
 " 26—Thursday. Fast.
 " 27—Friday. Fast.
 " 28—Saturday. Fast.

Personal Mention.

THE REV. CHAS. A. BRAGDON, D.D., Archdeacon of Buffalo, has accepted a call to become rector of St. Matthew's parish, Homestead, Pa., and will enter upon his duties about March 1st.

THE REV. J. W. DENNESS COOPER, rector of Stouffville, Diocese of Toronto, Ontario, has been called to the rectorship of St. Matthias, East Aurora, N. Y., where he will take charge about March 15th.

THE REV. WALTER S. DANKER has entered upon the rectorship of Trinity Church, Milford, Mass.

THE REV. J. HERBERT DENNIS, being rector of the Redeemer, Elgin, should be addressed at 383 Chicago St., Elgin, Ill.

THE REV. HORACE F. FULLER has resigned the rectorship of Trinity Church, Southwark, Philadelphia, to accept that of Trinity Church, Oxford, Pa.

THE REV. D. C. GARRETT, rector of Zion parish, Oconomowoc, Wis., has resigned his charge to accept a call to the Church of the Redeemer, Chestnut Hill, Boston, Mass.

THE REV. ROBERT BAKEWELL GREEN, late curate of Wimbledon, Diocese of Rochester, England, has become a member of the clerical staff of St. Peter's Church, Philadelphia, Pa.

THE REV. THOS. E. GREEN, D.D., rector of Grace Church, Cedar Rapids, Iowa, will deliver the address at the annual banquet for Washington's Birthday at Delmonico's, New York City, under the Auspices of the New York Society of Sons of the Revolution, and will make an address at the annual banquet of the Hamilton Club, Chicago, on "Appomattox Day."

THE REV. A. G. GRINNAN of Weston, W. Va., has declined a call to Harrisonburg, Va.

THE REV. GEORGE GUNNELL has resigned the rectorship of the Church of the Epiphany, Bellevue, Pa., to accept that of St. Andrew's Church, 8th St., Philadelphia, and will begin his new duties the First Sunday in Lent.

THE REV. JOHN B. HARDING, rector of St. Mark's, Frankford, Philadelphia, has declined a call to the Church of the Incarnation, Philadelphia, and will continue at his present work.

THE REV. W. AXFORD B. HOLMES has declined a recent call to become rector of a parish in the Diocese of Long Island, and will remain in his present position at St. Peter's Church, New York City.

THE address of the Rev. HOWARD M. INGHAM is changed from Cleveland, Ohio, to Camden, Ark., where he is minister in charge of St. John's parish.

THE REV. CANON V. H. KITCAT has resigned his work in Honolulu, and has sailed to take charge of a parish in the Diocese of Wellington, New Zealand.

THE REV. J. MCCONNELL resigns his missionary work at Socorro, N. M., and takes similar work at Nogales and Douglas, Arizona.

THE REV. ERLE H. MERRIMAN is now rector of Grace Church, Brookfield, Mo., and should be addressed accordingly.

THE REV. GEO. R. MILLER has resigned the rectorship of Calvary Church, Rockdale, Pa., to accept a call to St. Matthew's mission, Philadelphia.

THE REV. A. R. MITCHELL, rector of Christ Church, Greenville, S. C., has been called to the rectorship of St. Paul's, Selma, Ala.

THE REV. JOHN G. MURRAY, rector of the Church of the Advent, Birmingham, Ala., has accepted the rectorship of St. Michael and All Angels, Baltimore, Md.

THE REV. C. THACHER PFELFFER, assistant to the Rev. Dr. Upjohn at St. Luke's, Germantown, Pa., has been called to become rector of the House of Prayer, Branchtown, Pa.

THE REV. S. E. PRENTISS has resigned the rectorship of the Church of the Holy Apostles, Barnwell, S. C.

THE address of the Rev. W. S. LLEWELLYN ROMILLY is changed from Lorain, Ohio, to Belmont, Allegany Co., N. Y.

THE REV. ARTHUR ROONEY, having resigned his position as rector of Grace Church, Buena Vista, Colorado, and taken the Church of St. Andrew's Mission, Jackson, and St. Mary's, Grass Lake, Mich., should be addressed at 1223 E. Main St., Jackson, Mich.

THE REV. WM. MARTIN SIDENER of Fostoria, Ohio, has accepted the curacy of Christ Church, Detroit, to begin work on Feb. 18th. Address 365 Field Ave., Detroit, Mich. He has declined a call to the rectorship of St. Stephen's Church in the same city.

THE REV. JOHN E. SIMPSON, formerly assistant at Gethsemane Church, Minneapolis, has accepted a call to Trinity Church, Baraboo, Wis.

THE REV. E. N. WEBBER has become a member of the clerical staff of St. Clement's Church, Philadelphia, Pa.

THE REV. C. B. K. WEED has assumed charge of Trinity Chapel at the Olympia Mills, Columbia, S. C.

THE street address of the Rev. BURR M. WEEDEN, rector of St. Luke's Church, San Francisco, is changed to 1615 Larkin St.

ORDINATIONS.

DEACONS.

ALBANY.—On Feb. 2nd, at the Cathedral, the Bishop ordained Mr. JOHN W. POSTER to the diaconate. The candidate was presented by the Rev. Chas. Hatheway, in place of the Rev. Dr. Silliman, who was absent through illness. He was formerly a "Reformed" minister, and has now been appointed missionary at Hobart.

DEPOSITION.

PENNSYLVANIA.—Notice is hereby given that on January 19th, 1903, in the presence of the Rev. H. M. G. Huff, and the Rev. Wm. G. Ware, acting under the provisions of Title II, Canon 5, Section I. of the Digest, I deposed from the Ministry of the Protestant Episcopal Church the Rev. PEDRO DUARTE, Presbyter, he having declared to me in writing his renunciation of the same, and requested me to take action accordingly.

O. W. WHITAKER,

Bishop of the Diocese of Pennsylvania.

DIED.

ELDERKIN.—Entered into life eternal, MARY E. ELDERKIN, Jan. 26, 1903, at her home in Waukesha, Wis.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God, and in perfect charity with the world."

ENGLAND.—Entered into rest, on Monday, Jan. 26th, 1903, at her residence in Baltimore, Md., MARY E., wife of the late Joseph Townsend ENGLAND.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

MOREWOOD.—At Elizabeth, N. J., on Sunday, Jan. 25, 1903, JOHN ROWLAND MOREWOOD, in the 82nd year of his age. Interment at Pittsfield, Mass.

SMITH.—At his residence near Osco, Ill., on Monday, Jan. 26th, 1903, JARED HEMINGWAY SMITH, senior warden of Grace Church, Osco, aged 76 years.

"Blessed are they that die in the Lord."

THORN.—Entered into the rest and peace of Paradise on the Feast of the Purification, JAMES M. THORN, eldest son of the Rev. Wm. B. Thorn, rector of St. Paul's Church, Marinette, Wis., in the twentieth year of his age. The funeral was held from St. Paul's Church, Feb. 4th, 1903, Bishop Weller officiating, assisted by the Rev. Henry S. Foster and the Rev. Dr. Wm. Dafter. Interment in Laurel Hill Cemetery, Philadelphia.

OFFICIAL.

ACTORS' CHURCH ALLIANCE.

Next Sunday evening, Feb. 15th, there will be two services held in the interests of the New York Chapter of the Actors' Church Alliance; one at St. Augustine's chapel, Houston St., east of the Bowery, the Rev. Dr. Kimber, vicar; the other at Christ Church, Bedford Ave., Brooklyn. The sermon at St. Augustine's will be preached by the Rev. Thos. H. Sill, vicar of St. Chrysostom's chapel. The subject will be the "A. C. A. and Unselfish Service." The sermon in Brooklyn will be preached by the Rev. E. Homer Wellman, on "Life Lessons from the Stage." All are cordially invited.

WANTED.

POSITIONS OFFERED.

WANTED.—A mother's help in a clergyman's family. All particulars given to an interested enquirer. C. H. S., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PRIEST.—Married, small family; would like parish where people wish a priest to lead them, and will work with priest; and wish to worship according to the Catholic Faith. Living salary and house desired. Address, "PARISH WANTED," LIVING CHURCH, Milwaukee.

FROM JUNE 1st to Sept. 10th, by a refined widow, English Episcopal, position as companion, nurse to invalid, or otherwise. Willing to travel. Hospital experience. Address, I. B., care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER. Capable, earnest worker, desires position. CANTOR, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

PARISH AND CHURCH.

ALTAR BREADS—Round. Sample box, 10 cents. ST. EDMUND'S GUILD, Milwaukee.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMAS-
ters, in training the *Boy Voice*. Address,
G. EDWARD STUBBS, St. Agnes' Chapel, Trinity
Parish, New York. Prospectus, giving full de-
tails, sent upon application.

INFORMATION BUREAU.

As there are frequent inquiries addressed to
THE LIVING CHURCH with respect to outside
business matters, arrangements have been made
whereby our Chicago office will gladly receive
and answer any queries relative to the purchase
or selection of goods of any character whatever,
and will undertake such purchases when so de-
sired. For such services there will be no charge
to our subscribers. Address such communica-
tions: "INFORMATION BUREAU, THE LIVING
CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY
SOCIETY

Is the Church in the United States organized
for work—to fulfil the mission committed to
it by its Lord and Master Jesus Christ. If you
are baptized you are a member of that Society.

The care of directing its operations is in-

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF
THE PROTESTANT EPISCOPAL CHURCH IN THE
UNITED STATES OF AMERICA.

1853-1903. SEMI-CENTENNIAL OF THE
GENERAL CLERGY RELIEF FUND.

FEBRUARY 22, QUINQUAGESIMA SUN-
DAY, IS THE DAY APPOINTED BY THE
GENERAL CONVENTION FOR AN OFFERING
FROM ALL CHURCHES AND MISSIONS FOR
THE GENERAL CLERGY RELIEF FUND.
THIS YEAR IS THE SEMI-CENTENNIAL OF
THE INSTITUTION OF THE FUND; ITS
FIFTIETH ANNIVERSARY. Let it be a
notable year. In view of the fact: that the
Fund is THE GENERAL CONVENTION'S CRE-
ATION, that it is the CHURCH'S APPOINTED
AGENT to the several ends stated in its Charter,
that it is the ONLY SOCIETY IN THE CHURCH
EXCEPT THE MISSIONARY SOCIETY PRO-
VIDED FOR BY GENERAL CANON; that it is
therefore MOST COMPREHENSIVE in its
CHARACTER and has been able to do a great
and blessed WORK THROUGH A PERIOD OF
FIFTY YEARS and in view of its CAPACITY
FOR GREATER USEFULNESS; The Trustees
submit, that this Fund has a SACRED AND
SOLEMN CLAIM UPON the unqualified and
generous SUPPORT OF THE CHURCH; that
it should be the RALLYING POINT of all the
clergy and laity for the object for which it was

I am not strong and am getting along in years."
(In his old age he is working as a laborer.)

CENTRAL OFFICE: Church House, 12th
and Walnut Sts., Philadelphia.

REV. ALFRED J. P. MCCLURE,

Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Meditations on the Passion. Comprising each
Scene from the Washing of the Disciples'
Feet to the Death upon the Cross. Part I.
By the Rev. Alfred G. Mortimer, D.D.,
author of *Helps to Meditation*, etc. Price,
\$1.00 net.

CHARLES SCRIBNER'S SONS. New York.

The Fatherhood of God. In Christian Truth
and Life. By J. Scott Lidgett, M.A.,
author of *The Spiritual Principle of the
Atonement*. Price, \$3.00 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

New Series of Sunday School Text Books. A
Model Series on the Source Method. Pre-
pared by a Special Committee of the Sunday
School Commission of the Diocese of New
York. *Old Testament Series:* Two sets
(2 parts to each set) of Courses, each course
comprising a year, for children from 9 to 12
years of age: First Year, Part I., 6 cents,

If You Want Something

that would best be filled by a cultured constituency, why not be frank and SAY SO through

The Living Church

Such wants as competent household assistants in positions where character and culture count; trusty men to fill the higher
class of business positions, where character is essential; acceptable tenants in the larger cities or the summer resorts; summer
boarders of the best class; teachers, hospital nurses, confidential clerks, companions, stenographers, or positions to fill these or other
important posts;

Business Opportunities.

Hotels, Schools, Real Estate, Financial Matters, Acre Property, Farms, General
Excursions or Travel—

ANYTHING that is not purely local in its scope, and that appeals ONLY to the best and most cultured people, is best advertised
through a paper that is commonly seen only by such people, and will not inundate you with answers from people you do not want
and would not have. This constituency—East as well and as fully as West, South as well as North, Canada and England as
well as the United States—you have at the rate of TWO CENTS A WORD, in the classified columns of

The Living Church

Address all Classified Advertisements to the Milwaukee, Wis., office.

trusted to a Board of Managers appointed by
the General Convention.

These operations have been extended until to-
day more than 1,600 men and women—Bishops,
clergymen, physicians, teachers, and nurses, are
ministering to all sorts and conditions of men
in our missions in America, Africa, China, Japan,
and the Islands.

The cost of the work which must be done dur-
ing the current year will amount to \$750,000,
not including "Specials." To meet this the So-
ciety must depend on the offerings of its mem-
bers.

ALL OFFERINGS should be sent to Mr. George
C. Thomas, Treasurer, 281 Fourth Ave., New
York City. They will be acknowledged in *The
Spirit of Missions*.

MINUTE BOXES for families or individuals will
be furnished on request.

The Spirit of Missions tells of the Missions'
progress and is fully illustrated. Price, \$1.00
per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving
information in detail, will be furnished for dis-
tribution free of cost, upon application. Send
for sample package.

Copies of all publications will be supplied on
request to "The Corresponding Secretary," 281
Fourth Avenue, New York City.

All other letters should be addressed to "The
General Secretary, 281 Fourth Avenue, New York
City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE

originally designed and which it has faithfully
and with a large measure of success fulfilled.

It applies no tests, attaches no conditions,
requires no payments or membership dues, ad-
mits of no forfeiture, but offers its benefits to
all clergymen of the Church who may be dis-
abled, whether by age or infirmity, and to the
families of all clergymen who die in the com-
munion of the Church.

We want to raise a million dollar Semi-
Centennial Memorial Fund this year. An en-
rollment of 1,000 Churchmen at \$1,000; or 2,000
at \$500, or a greater number at a lesser rate
will do it. ENDOWMENT OF THIS FUND
PRESENTS AN OPPORTUNITY OF DOING
GOOD WITHOUT PARALLEL. Lewis Elkin,
last year, left \$1,750,000 to pension Philadel-
phia School-teachers at \$400 per year. The
Methodists raised over \$800,000 for this pur-
pose last year. The Pennsylvania Railroad
Company pensioned during the last three years
1,851 men, spending \$864,713.27 in doing it,
and "the employees were not called upon to
make contribution in any manner whatever for
pension allowances or for the expense of the
Department."

Help us to provision at least the brave com-
pany of old soldiers of the CROSS in this their
last siege and march.

An annuitant writes: "I feel very grateful
for the amount sent me. It goes to pay for my
fuel and provision for the winter. I could not
get along without this help. I am not able to
work out day after day, although I go sometimes.

postage 12 cents per dozen; First Year,
Part II., 6 cents, postage 14 cents per
dozen; Second Year, Part I., 10 cents, post-
age 16 cents per dozen; Second Year, Part
II., 10 cents, postage 18 cents per dozen.
The Life of Jesus Christ our Lord. 2 parts,
comprising a one year course for children
from 12 to 15. Part I., 10 cents, postage
20 cents per dozen; Part II., 10 cents, post-
age 25 cents per dozen. *S. Paul and the
First Christian Missionaries.* 2 parts, com-
prising a one year course for children from
14 to 19. Part I., 10 cts., postage 25 cts.
per dozen; Part II., 10 cents, postage 25
cents per dozen.

PAMPHLETS.

Confession. By Canon Barry.

*The Twentieth Annual Report of the Executive
Committee of the Indian Rights Association.*
Printed by order of the Executive Com-
mittee, Philadelphia.

A TRUE INCIDENT.

SCENE: The village bookstore. Enter a
good Methodist sister, who picks up a Prayer
Book lying on the counter. After looking
it over some minutes, she says:

"Well, I never knew before where the
Episcopals got their Prayer Book. Why,
they took it from our Discipline!"

The Church at Work

GENERAL THEOLOGICAL SEMINARY. Nominations to be acted upon.

THE BOARD OF TRUSTEES of the General Theological Seminary is summoned to meet at Sherred Hall of the Seminary on the Thursday after Easter to take action on the nominations for the offices of Dean and Professor of Ecclesiastical History, those nominations being as follows:

Nominations for Dean: The Rev. Lawrence T. Cole, Ph.D., Warden St. Stephen's College, Annandale, N. Y., nominated by Mr. Elihu Chauncey. The Rev. Samuel Hart, D.D., Professor Berkeley Divinity School, nominated by Bishop Worthington. The Rev. Alfred G. Mortimer, D.D., Rector St. Mark's, Philadelphia, nominated by Rev. Dr. Chambré. The Rev. J. Lewis Parks, D.D., Rector Calvary Church, New York, nominated by Bishop Vinton. The Rev. John P. Peters D.D., Ph.D., Sc.D., Rector St. Michael's, New York, nominated by Rev. Dr. Tiffany. The Rev. Wilford L. Robbins, D.D., Dean of All Saints' Cathedral, Albany, nominated by Bishop Starkey. The Rev. George Williamson Smith, D.D., LL.D., President Trinity College, Hartford, Conn., nominated by the Rev. Dr. Vibbert. Bishop Gailor, Bishop Hall, Bishop Nichols, and Dr. Grosvenor were also nominated for Dean; but they requested the Secretary to withdraw their names.

Nominations for Professorship of Ecclesiastical History: The Rev. Gustav A. Carstensen, B.D., Rector Christ Church, Riverdale, N. Y., nominated by Bishop Whitehead and Bishop Worthington. The Rev. Rob Roy McG. Converse, D.D., D.C.L., Rector St. Luke's, Rochester, N. Y., nominated by the Rev. Dr. McKnight. The Rev. Edgar A. Enos, D.D., Rector St. Paul's, Troy, N. Y., nominated by the Rev. Dr. Carey. The Rev. Frederick Joseph Kinsman, Professor of Ecclesiastical History, Berkeley, nominated by the Rev. Dr. Cady. The Rev. Herman Lilienthal, M.A., Rector St. George's, Astoria, L. I., nominated by the Rev. Dr. Geo. Williamson Smith and the Rev. Dr. Pynchon. The Rev. Arthur Lowndes, D.D., Editor of *The Church Eclectic*, nominated by Bishop Seymour. The Rev. John R. Moses, Rector of St. Mary's, Wayne, Pa., nominated by Bishop Burgess, Bishop Whitaker, the Rev. J. H. Smith, and Mr. Elihu Chauncey. The Rev. Philip M. Rhinelander, Canon Missioner of the Cathedral of SS. Peter and Paul, Washington, Priest in charge of the Chapel of the Good Shepherd, nominated by Bishop Johnson. The Rev. Livingston Rowe Schuyler, M.A., D.D., Instructor in History, C. C. N. Y., Rector St. James the Less, Scarsdale, N. Y., nominated by Bishop C. T. Olmsted. The Rev. Henry P. Scratchley, Assistant St. Philip's, Newark, nominated by Mr. Henry Hayes. The Rev. Reginald H. Starr, D.D., Lately Professor of the University of the South, Sewanee, nominated by the Rev. Dr. Chambré. The Rev. Lucius Waterman, D.D., Rector Trinity, Claremont, N. H., nominated by Bishop Huntington, Bishop Niles, the Rev. Dr. Vibbert, and the Rev. Dr. Harris. The Rev. Frederick F. Kramer, nominated by Dean Hart of Denver.

CLERGY RELIEF FUND.

THIS is the semi-centennial year of the General Clergy Relief Fund, which latter was established by action of General Convention in the year 1853. It is interesting to recall the report of the special committee of that Convention and the legislation which followed it, which was as follows:

"The Committee are impressed with a solemn conviction that there should be no delay and are strongly of the opinion that mere local and partial provisions will always be found to be inadequate to meet the necessities of the case. In feeble Dioceses and in those exterior portions of the Church where there is the most urgent need, there is the greatest inability to make any effectual provision and an absolute impossibility, in the nature of things, of doing anything more than to afford, from year to year, a scanty support to the minister of Christ, so long as he is able to continue actually in the field. The cases are very numerous in which the laborer has unavoidably removed so often from one post of duty to another, that he has been unable to establish a strong claim upon the gratitude and sympathy of any one community; at least such a claim as is very likely to be recognized and allowed. The cases are perhaps still more numerous in which the devoted servant of God, having lost his health amid manifold labors and trials, has found it expedient to withdraw from among the people to whom he had ministered, and has retired to some remote place to languish and die, far away from the souls that had learned to love him, and, perhaps, far distant from any community of Churchmen having much ability to succor the sorrowing and destitute members of his family.

"The Committee believe they cannot be mistaken in supposing that the opulent members of our communion, nay, that every earnest and considerate Christian in all our spiritual household, will gladly coöperate in any well directed effort to create a Fund, from which effectual relief may go forth. The Committee would most earnestly press the importance of immediate action to correct this great injustice, to relieve these untold and widespread miseries.

"Let opulent Churchmen be appealed to to make liberal contributions to the Fund provided for in one of the resolutions appended to this report.

"Let them be put in mind that here is one of the most affecting and most useful objects to which they can make bequests, when they come to think of preparing for their departure out of this world. Let them be taught to appreciate the great and precious privilege of contributing to fill a reservoir, from which streams of blessings may flow out to the end of time to bereaved and desolate hearts—hearts justly dear to the affections of the Church.

"Let Christian congregations who are enjoying the blessings that flow from the ministry of the Church, be incited to send an annual contribution to assist in swelling a Fund, the very existence of which will lighten the anxieties of the laborious Pastor, and enable the faithful wife and rising family to look forward to the future with somewhat less of gloomy apprehension.

"The Committee submit the following resolutions and recommend their immediate adoption, thus naming the first Board of Trustees.

"All of which is respectfully submitted.

"ALFRED LEE,
"GEORGE BURGESS,
"GEORGE UPFOLD,
"HORATIO POTTER,
"CHRISTIAN HANCKEL,
"CHARLES TOMES,
"THOMAS RUFFIN,
"EDWARD A. NEWTON."

Of the names thus signed, Dr. Lee was Bishop of Delaware, Dr. Burgess Bishop of Maine, Dr. Upfold Bishop of Indiana, the Rev. Dr. Horatio Potter a clerical deputy

from New York, of which he was afterward Bishop, Dr. Hanckel a clerical deputy from South Carolina, the Rev. Charles Tomes from Tennessee, and Messrs. Ruffin and Newton were lay deputies respectfully from North Carolina and Massachusetts. The resolutions adopted were as follows:

"Resolved, the House of Bishops concurring, That a fund for the relief of widows and orphans of deceased clergymen of the Protestant Episcopal Church in the United States of America, be and is hereby instituted by the authority of the General Convention of said Church.

"Resolved, the House of Bishops concurring, That the Rev. W. A. Muhlenberg, D.D., the Rev. G. T. Bedell, the Rev. J. H. Hobart, the Hon. Hamilton Fish, the Hon. Luther Bradish, Robert B. Minturn, Esq., and Cyrus Curtis, Esq., be the Trustees for the ensuing three years."

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Anniston Notes—Convocation at Union Springs.

ON THE Third Sunday after Epiphany, memorial services were held in the Church of St. Michael and All Angels, Anniston (Rev. J. H. Blacklock, rector) in memory of three members of the congregation, who had recently been killed in a terrible boiler explosion at the works of the Southern Can and Foundry Co. Seven men were killed by the explosion, and many others wounded.

THE CHURCH people of Anniston have recently had the pleasure and privilege of listening to Bishop Beckwith in a wonderfully clear and helpful exposition of his Trinity course of Sunday School Instruction. This method of teaching the Prayer Book in the Sunday Schools of the Church is more and more claiming the attention of rectors and Sunday School teachers everywhere, and wherever used is rapidly growing in favor. It is the practical result of many years of work along this line, on the part of Bishop Beckwith, and he has had exceptionally fine opportunities in the mission field of the Diocese of Texas for testing its value, and its adaptability, not alone in the organized parish work of city life, but also in the mission stations, and small outlying parishes.

A MEETING of the Montgomery Convocation, the Rev. G. R. Upton, Dean, was held in Union Springs recently. The Bishop of the Diocese was present the first two days of its sessions. A series of helpful and interesting services was held by the clergy who were present.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

The Bishop's Anniversary—The Clericus—Albany Notes.

THE BISHOP celebrated the thirty-fourth anniversary of his consecration to the episcopate in a quiet way. Congratulations came from friends far and wide. He will celebrate the 50th anniversary of his ordination to the diaconate on Friday, March 6th.

THE ALBANY and Troy Clericus met at the rectory of Trinity Church, Albany, on Monday, Feb. 2. The essay, "Early English Miracle Plays," was read by the Rev. John R. Oliver of St. Peter's Church. The paper was highly interesting and instructive. A large number of the members were present. Resolutions of congratulation and loving greetings were sent to the Bishop; and a res-

olution of regret on the death of our late member, the Rev. W. F. Bielby, were passed.

THE CHURCH of the Holy Innocents, Albany, was 53 years old Jan. 25th, and the event was celebrated with a special sermon by the rector, the Rev. A. Randolph B. Hegeman. The rector read the reports of all the guilds connected with the church, showing them to be in a flourishing condition. The finances of the church, he also said, were in good shape, and it was to be considered that the church started in the year with a deficit, making it up before the close. There is a snug balance in the treasury.

THE TEMPLE COMMANDERY of the Knights Templar of Albany attended evensong service in the Cathedral on Sunday, Feb. 1. The Cathedral never held a larger or more interested congregation, filling every available space. The music, Mr. Starnes being organist and director, was stirring and fine. Canon Fulcher intoned the service, and the Bishop was the preacher.

THE REV. MR. BENSON who has been taking a post-graduate course at the General Theological Seminary, and the Rev. Albert Griffin of Clermont, N. Y., will go to the Diocese of Salina with Bishop Griswold, who leaves for his field Feb. 11th.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Catholic Laymen's Club on the Name.

THE CATHOLIC LAYMEN'S CLUB of San Francisco recently adopted the following resolution:

"Resolved, That it is the sense of the Catholic Laymen's Club that the name of 'The Protestant Episcopal Church in the United States of America,' be changed to 'The American Catholic Church in the United States.'"

The secretary of the club was instructed to forward a copy of this resolution to the secretary of the Diocese of California, to be read in Convention.

This motion was made by E. M. Adams, Church of the Advent, and seconded by John H. Robertson of St. Paul's, San Francisco.

Upon motion a resolution of condolence was voted to the family of the late Rev. Edgar J. Lion, rector of St. Stephen's. The committee appointed by the chair to draft this resolution are, S. W. Pease, Church of the Advent, Gerald Lowe, St. Mary the Virgin, John H. Robertson, St. Paul's, all of San Francisco.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Woman's Auxiliary—Sunbury.

THE WOMAN'S AUXILIARY of the Archdeaconry of Williamsport assembled immediately after the meetings of the clergy had come to an end, in Trinity Church in that city, Jan. 28th. At the Holy Eucharist the Bishop of the Diocese was celebrant, assisted by the rector and Archdeacon Hughson, General Missionary in the District of Asheville, N. C. The celebrant made a brief address. After lunch, which proved to be a pleasant and sociable event, Archdeacon Hughson addressed those present upon his special work, and also the Auxiliary work among the poor mountain women of North Carolina. Letters were read from Miss Emery, and Mrs. Restarick from Honolulu, telling of the wonderful help given to the Bishop by the Chinese Christians. Choral evensong included another address from Archdeacon Hughson.

THE WOMAN'S AUXILIARY of the Archdeaconry of Scranton, met in St. Stephen's, Wilkes Barre, at the conclusion of the clerical meetings, the Rev. Dr. Jones celebrating the Holy Communion. The celebrant addressed those present. Mrs. D. W. Cox

made her first official visit as Organizing Secretary, and Mrs. Rogers Israel, the new President, was also present for the first time officially. A letter from Miss Emery of New York was read. Mrs. Sawyer read a paper describing the annual meeting of 1902, and Mrs. Harrington, upon the United Offerings of 1901 and 1904. There was a general talk upon a plan of missionary study.

THE REV. CHARLES MORISON celebrated his 20th anniversary as rector of St. Matthew's, Sunbury, Saturday, Feb. 7th, when a reception was tendered him at the parish house.

A YOUNG vestryman of promise, Frederic Albert Stanley, of Lykens, has just died, mourned by everyone. May his soul rest in peace!

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Church Club—G. F. S.—Woman's Auxiliary—Chicago Heights—Notes.

WITH THIS is shown an illustration of the memorial lectern presented to Christ Church, Woodlawn, by Major Taylor E. Brown, as a memorial to his deceased wife. The presentation was noted in these columns last week. The Rev. C. H. Young has been called to the rectorship of this parish, and his early acceptance is hoped for.



THE LARGE NUMBER of 150 clergymen and laymen, with four Bishops, attended the dinner of the Church Club, at Kinsley's, on Tuesday evening, the 3d inst.

This was arranged especially "In the interests of Church Extension," "and for the purpose of taking advantage of the interest in this work awakened by the Missionary Mass Meeting recently held at the Auditorium." Judge Jesse Holdom presided, and addresses were made by the Bishop Coadjutor and the rectors of Epiphany and St. Bartholomew's; also short and pointed talks by Messrs. T. R. Lynas, E. P. Bailey, C. E. Field, D. B. Lyman, and Courtenay Barber. At the chief table were seated, on the president's right, the Bishops of Chicago and Quincy, the Rev. Dr. Fawcett, Messrs. D. B. Lyman and Courtenay Barber; on his left, the Bishop of Indianapolis and the Bishop Coadjutor of Chicago, Messrs. Bailey, Lynas, and Field. After reading a letter of regret from Mr. F. F. Osborne, a veteran of 99 years who is invariably seen in his pew at Trinity on Sunday morning, the chairman called upon Bishop Anderson, who reviewed the missionary work of the Diocese. "Few city rectors," he said, "address 500 men at once, and yet our city missionaries do that every week." This work costs \$2,500 yearly—it should have \$1,500 more. In 20 counties the Mission Board expends \$1,200 only; 17 of the missions are self-supporting; 21 are not. Three counties have no missionary; 6 have only one. Strong men are wanted for the country. There are 22 self-supporting parishes and 41 missions. Seventeen of the city missions get from the Board \$3,300 to bring the salaries up to \$600, and in some cases to \$900 each. The address was a strong appeal for additional aid. Mr. Bailey's address was a plea for more information from the clergy as to the general needs of the Church. His speech, as also those of Messrs. Lynas, Field, and Lyman gave evidence of strong determination to go forward in the Church's work. The Rev. J. H. Hopkins made an eloquent plea for Foreign Missions. All in all it was an inspiring meeting.

ON THE EVENING of the 4th the main hall of St. Peter's parish house was quite filled by members who listened to an address by the Bishop of Niagara as preparatory to the mission to be conducted here by Dr. Lloyd in Lent; for which elaborate plans, systematic and complete have been made by the rector and his trained aids. The Bishop was preacher in Grace Church on Septuagesima.

ON THE EVENING of the 3d some 150 members of the G. F. S., representing the South Side chapters of Grace, St. Mark's, St. Philip's, St. Thomas', and Trinity, met in quarterly Conference in Grace House. Miss Hess of St. Mark's, vice-president, presiding, and Mrs. Gregory of Grace being the charming hostess at the tea. There were papers relative to the Summer Home, now all but realized, and an address by the diocesan president, Miss Fanny Groesbeck.

AT THE MONTHLY meeting of the Woman's Auxiliary, on the 5th, the venerable Bishop of the Diocese spoke of himself as comparatively a mere child, as he was 28 years the junior of the centenarian then at his side, Mr. F. F. Osborne of Trinity.

ONE OF THE most recent of our missions, St. Ambrose, Chicago Heights, quite a new suburb, with nearly 10,000 residents, the mission being in charge of the Rev. W. H. Mitchell, is to erect a church building soon. Of the three lots, each with 25 feet frontage, secured for the purpose, one was given outright; \$500 has been paid on the other two, and the balance of \$200 is virtually ready, earned by the work of the faithful women. At present only an evening service can be held in the Lutheran chapel, rented for the purpose. Mr. Mitchell has also charge of St. Clement's, Harvey.

THE FINAL clearing up of the financial affairs of the recent fete, St. Luke's Hospital is a beneficiary to the amount of about \$16,000; a splendid result of the extraordinary effort and personal exertion of the ladies who devised and carried through at great cost to themselves, this novel and most successful enterprise.

"BISHOP'S DAY," which was observed by the Chicago Branch Woman's Auxiliary at its noonday meeting held Thursday, February 5th, marks an epoch in the attendance of the monthly meetings. Repeated relays of chairs were necessary to supply the unexpected number of people who arrived. When the roll was called, 131 representatives from 39 branches, besides several clergymen, were present. If this meeting reached a "high water mark" in point of attendance, the January meeting reached it in point of offering. The President announced that the offering, at the previous meeting for Bishop Partridge amounted to \$54. Mrs. Hopkins spoke of the unusually successful sectional meetings held in St. Luke's, Evanston, and St. James' and Grace Churches, Chicago. The two latter were devoted to Junior Auxiliary work exclusively. She likewise mentioned the formation of a new branch in St. Ambrose mission, Chicago Heights.

The Bishop of Chicago, who has so strong a hold upon the affections of his people, as evidenced by the unusual attendance, was the speaker of the day. He looked at missions from the standpoint of St. Paul, comparing Jerusalem to diocesan missions, Samaria to domestic missions, and the "Uttermost parts of the earth" to foreign missions. Bishop McLaren in speaking on his subject, "Words of Spiritual Counsel," left these admonitions with his hearers: Don't neglect to begin missionary work in your own heart; don't depend on the history of the degree of good you have attained or wrought in your life, but rather make each day a fresh era braced by fresh enthusiasm for fresh effort; and don't forget even with the perfect reward that often attends an imperfect accom-

plishment, in full view to cultivate self-depreciation.

The President had arranged a pleasant little method of introducing the missionaries of the Diocese to the various branches. Each missionary's name and address was on a slip of paper, and each branch was to choose one, making him its special friend, to remember at Christmas and to perform any other acts a real friendship would suggest. Noon-day prayers were said by the Rev. Mr. Clark of St. Ambrose mission, Chicago Heights. The offering placed at the Bishop's disposal went to increase the fund destined to add ten or fifteen per cent. to the stipend of the missionaries in the Diocese.

A SECTIONAL MEETING of the North Side branches of the Junior Auxiliary was held at St. James' Church, Jan. 17th, when 188 delegates, representing 10 parishes, were present. Addresses were made by the Rt. Rev. C. P. Anderson, D.D., the Rev. Jas. S. Stone, D.D., Mrs. John Henry Hopkins, and Mrs. Duncombe. Reports from the branches were read by their secretaries. The offering was divided equally between the Alaska scholarship and the expenses of the stereopticon lecture which closed the meeting. An exhibition of the children's work was shown in the guild rooms.

MR. H. ATWOOD PERCIVAL, whose abandonment of the Presbyterian ministry and subsequent Confirmation by Bishop Anderson has already been announced, has been accepted as a candidate for orders and will assist the Rev. E. V. Shayler at Grace Church, Oak Park, until Easter.

ON THE 10th and 11th, the Southern Deanery met at Streator. A sectional and business meeting of the Woman's Auxiliary was held on the second day, with addresses on missionary work by the Dean and the Rev. W. B. Walker.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Memorial to Bishop Spalding.

A HANDSOME Celtic Cross has been erected over the grave of the late Bishop Spalding in Denver, the work being done by Messrs. Chas. G. Blake & Co. of Chicago. The monument is 10 feet in height and the inscription is as follows:

JOHN FRANKLIN SPALDING,

Born at Belgrade, Maine, August 25, 1828,

Died at Erie, Pa., March 9, 1902,

Bishop of Colorado from 1873 to 1902.

"He fed them with a faithful and true heart, and ruled them prudently with all his power."

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

New Rectory at Riverside.

ST. PAUL'S, Riverside, has seen many improvements during the rectorship of the



ST. PAUL'S RECTORY, RIVERSIDE, CONN.

present incumbent, the Rev. Charles W. Boylston. The church is now well furnished for the rendering of the several offices of holy worship. Many choice memorials have been given in recent years. A rectory, long needed, has been brought to completion. It is a handsome house, with all modern improvements. This has been accomplished at a cost of \$6,000, which has been provided. It stands on an ample lot of 1½ acres, valued at \$5,000. There is a beautiful water-front of 180 feet, on the Miami River, just before its entrance into Long Island Sound. The parish is within the town of Greenwich. It was established largely through the efforts of the Hon. Luke A. Lockwood, LL.D., who, for some years, maintained services as lay reader.

THE WINTER MEETING of the Archdeaconry of Litchfield was held on Feb. 3 and 4, in All Saints' (Memorial), New Milford (the Rev. Cranston Brenton, rector). The attendance was large, and the gathering one of much interest. The address at the missionary service on Tuesday evening, was delivered by the Rev. Robert L. Paddock of the Church of the Holy Apostles, New York. At the morning service on Wednesday, the Holy Communion was celebrated by Archdeacon Plumb of St. John's, New Milford. The sermon was preached by the Rev. R. H. Gesner of Trinity, Lime Rock. A considerable part of the business session was given up to the consideration of missions, and the meeting of the apportionment. The offering from this Archdeaconry will be, for the most part, designated for the salary of the Bishop of Oklahoma. A book review was read by the Rev. W. D. Humphrey, on *Varieties of Religious Experience*, by Prof James of Harvard. The exegesis by the Rev. S. Wolcott Linsley, was read, in the absence of the writer, by the Rev. Mr. Gesner.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop—A Wedding.

AT A MEETING of the Transatlantic Society of America, Thursday evening, Feb. 5th, at the Academy of Music, Philadelphia, Bishop Coleman presiding, two guests of national interest were present, Lord Charles Beresford, Admiral in the British Navy, and Mr. Harry de Windt, traveler and author. Bishop Coleman entertained them at dinner at the Hotel Bellevue, Philadelphia.

The Bishop left the Diocese on Friday, Feb. 6th, for a week's rest and travel in Florida.

A WEDDING of unusual interest took place Tuesday, Feb. 3d, when Miss Natalie Driver Wilson and Mr. Lammont du Pont were married by Bishop Coleman, assisted by Archdeacon Hall, in St. John's Church, Wilmington. Miss Wilson was for some time secretary of the Babies' Branch in the Diocese of Delaware, and established many parish branches of "The Little Helpers."

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Death of James M. Thorn

THE ELDEST son of the Rev. Wm. B. Thorn, rector of St. Paul's Church, Marinette, James M. Thorn, passed to his rest on the Feast of the Purification. The deceased was a youth of unusual promise, and a general favorite with all who knew him, so that his taking away leaves a vacancy in the Church and in the community which will be greatly felt. He was notable for his strength of character and the reality and depth of his Christian faith. The patience and cheerfulness with which he met his death was a wonderful revelation of that "peace of God which passeth all understanding." He had been corporal of Company I, W. N. G.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Church Consecrated at Albany—Improvements at Waycross.

A SERVICE long prayed and labored for was that which was held in St. Paul's Church, Albany, on St. Paul's day, when the beautiful building was consecrated to the service of Almighty God. In addition to the elaborate Christmas decorations, which still remained in the church, the altar and chancel were profusely decorated with ferns and white hyacinths, the candles on the altar shedding a soft light over all. The service began at 11 o'clock. The closed doors were opened at the summons of the Bishop, and the procession of vestrymen and clergy, preceding the Bishop, advanced to the chancel. The Instrument of Donation was read by Mr. H. F. Tift, senior warden, and the Letter of Consecration by the Rev. Chas. T. Wright, rector of St. Paul's. The Bishop's sermon was from the words: "For the palace is not for man, but for God," and was one of the strongest and most helpful sermons ever heard in Albany. He concluded by acknowledging the noble work of the Rev. H. B. Dean in building the church, and of the Rev. C. T. Wright in ridding it of its indebtedness. The Bishop's sermon was heard by a congregation which crowded the building. Services were held in the afternoon and at night, sermons being delivered by the Rev. H. B. Dean and the Rev. F. F. Reese. The services of the day were the crowning of years of hard work and the rector and members of the parish are rejoiced that God has so blessed and prospered their work.

The church building is a very handsome structure of brick, finished inside with the beautiful Georgia pine, and is one of the best specimens of ecclesiastical architecture in the Diocese.

THE RECTORY of Grace Church, Waycross (Rev. S. J. French, rector), has been renovated, rebuilt, and painted, and is now a modern and very comfortable dwelling. The work has been accomplished through the work of the ladies of the parish.

IOWA.

T. N. MORRISON, D.D., Bishop.

Cedar Rapids—Council Bluffs

THE CONVOCATION of Cedar Rapids Deanery was held in the chapel of Grace Church, Cedar Rapids, Tuesday, Jan. 13th. The morning service began with Holy Communion, followed by a series of conferences, conducted by the Bishop. In the afternoon, missionary and Sunday School work, Church finance, and plans for the year's work were the topics of discussion. Arrangements were made for missionary meetings to be held throughout the deanery. On Sunday, Jan. 25th, the Bishop visited the parish, holding a missionary meeting in the morning and preaching at evensong. The offerings, despite a forbidding day, were \$320 for diocesan Missions.

AT THE REGULAR service in St. Paul's Church, Council Bluffs, on Sunday, Jan. 25th, the rector, the Rev. George Edward Walk, celebrated the fourth anniversary of the beginning of his rectorship. In his sermon he gave a resume of the history of the parish, the strongest in that city, and the organization of which dates back to the year 1856, when the first services were conducted by the Rev. Edward W. Peet of Des Moines. The cornerstone of the church was laid by Bishop Lee in 1857, and since that time many distinguished rectors have been in charge of the parish.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Anniversary at Calvary.

THE REV. J. G. MINNIGERODE, rector of Calvary Church, celebrated his 25th anniversary as rector on Feb. 1st. A beautiful mu-

sical service was rendered at the morning service with an historical sermon by the rector. In the afternoon the other churches gave up their services that all the city clergy might be present in the chancel, with the Bishop, who preached the sermon. The congregation of Calvary Church showed their appreciation of their faithful pastor by presenting him with a handsome purse amounting to \$4,500, in addition to many individual gifts and loving congratulations.

THE REV. LLOYD E. JOHNSTON, rector of Grace Church, held a Quiet Day for women on Tuesday, Feb. 3d, in Grace Church. About sixty women were present.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lenten Courses.

SPECIAL COURSES of Lenten services, to be held in the various parishes in New Orleans on Tuesday and Thursday evenings at 8 o'clock, have been arranged as follows, the place and preacher being in each case named and the services being understood to be extra-parochial, under the presidency in each case of the Bishop, and for all Churchmen:

Tuesdays.—March 3, Trinity Church, Rev. L. W. Lott; March 10, St. George's Church, Rev. B. Warner, D.D.; March 17, Grace Church, Rev. W. S. Slack; March 24, Mt. Olivet Church, Rev. A. J. Tardy; March 31, St. John's Church, Rev. B. Holley; April 7, St. Andrew's mission, Rev. A. G. Bakewell.

Thursdays.—Feb. 26, Christ Church Cathedral, Rev. E. W. Hunter; March 5, St. Paul's Church, Rev. J. Percival, D.D.; March 12, Annunciation Church, Rev. J. W. Moore; March 19, St. Anne's Church, Very Rev. C. L. Wells, Ph.D.; March 26, Trinity chapel, Rev. G. L. Tucker; April 2, St. Luke's Church, Rev. E. W. Rennie.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Catholic Club—Reredos at Swampscott—Diocesan Notes.

BISHOP LAWRENCE was the guest of honor at the meeting of the Catholic Club of Massachusetts, which was held in the guild rooms of the Church of the Advent on the morning of the Festival of the Purification.

Holy Communion was celebrated by the Rev. F. E. Bissell, after which was a business session at which a paper on "Roman or American Catholic, Which?" was read by the Rev. William H. Van Allen. A visitor from out of the Diocese was the Rev. Charles Wilson of Spring Hill, N. S., who is well known among the local clergy. The Rev. Augustus Prime and the Rev. Leighton Parks, rector of Emmanuel Church, were among those invited, but both are confined to their homes through illness.

THERE WAS consecrated a beautiful oak reredos, designed by Mr. Henry Vaughan, and worked at the shop of Irving & Carson. The reredos was given by Mrs. Charles W. Sargent in memory of her husband, who in his lifetime took a most lively interest in the Church.

THE CHURCH TEMPERANCE SOCIETY in the Diocese received in contributions last year from churches and individuals the sum of \$4,647.24. The women associates of this Society have opened a set of four rooms at 1829 Washington St., where girls are welcomed every evening.

A RECTORY for Grace Church, South Boston, is contemplated. Already \$170 have been raised. Bishop Mackay Smith has given \$100 towards it.

BISHOP PARTRIDGE spoke of his work in Japan at the Church of the Messiah Friday evening, Jan. 30th.

ST. STEPHEN'S CHURCH, on Florence St., Boston, is asking for an endowment fund of \$500,000. At the annual dinner of St. Mary's Ward in this parish on the feast of the Purification, the Rev. John McG. Foster and the Rev. W. M. Partridge made addresses.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Choir Festival—Arnold Home—Missionary.

THE ANNUAL Choir Festival of St. Luke's Church, Ypsilanti, was held Thursday, Jan. 29th. The festival began with processional and concluded with recessional, the rector giving the benediction. Dudley Buck's cantata, "The crowning of the King," was rendered with great effect and beauty by a choir of forty voices. Professor Frederic H. Pease of the State Normal College gave a most instructive and lucid address on Sacred Music. Altogether the Festival well sustained the reputation of the choir and great praise is due the choirmaster, Mr. Arthur Lee Bostick, for his able drilling and leadership, and the organist, Mr. Howard Brown.

A YEAR of unusual growth and prosperity has just closed for the Arnold Homes for the Aged and Hospital for Incurables, Detroit. Seventy-six inmates have been sheltered in the homes at 110 Fort St. west and at 114 Selden Avenue. And although the cost of living both in provisions and fuel has greatly increased, the income of the home has been equal to the cost of maintenance.

Since the home was removed to its present quarters in the old Baldwin mansion, applicants have been turned away daily. The home on Selden Avenue has reached the limit of its accommodations and there are several applicants on the waiting list.

Officers were elected at the annual meeting as follows: Rev. C. L. Arnold, President, to whom is due the credit for the beginning of this work, and much commendation for its continuation; Wm. C. Maybury, Vice-President; Judge J. B. Whelan, Secretary; Hamilton Carhartt, Treasurer.

THE FOLLOWING item is clipped from the St. John's Parish (Detroit) *Chronicle* for February, and shows how one parish meets its apportionment: "It is a great pleasure to announce that we have met our Missionary apportionment. The amount asked of St. John's parish, based upon its current expenses, is \$915.80. The offering for Domestic Missions, on the second Sunday in December, was \$460. On the third Sunday in January the offering for Foreign Missions amounted, including offerings since handed to the Treasurer, to \$466. From individual gifts credited to the parish, we have \$45 additional, making a total of \$971. This will undoubtedly be increased to over \$1,000 before the year expires. Let us rejoice over this and take courage. The prompt and hearty response to this appeal is a matter of no small encouragement. It is only another of the many instances of the willingness of the people of St. John's to meet what is expected of them."

EPIPHANY MISSION, Detroit, of which the Rev. John C. Chapin lately became rector, has, by the aid of the Catherine B. Davis missionary fund, been enabled to purchase a fine lot on the corner of Kercheval avenue, to which the church is now to be moved. The present lot will be sold.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Mission at Jonesville—The Clericus.

A MISSION conducted by the Rev. Fathers Huntington, Hughson, and Sill of the Order of the Holy Cross, took place jointly in the two parishes of Christ and Trinity Churches, Jonesville, during the twelve days ending on Thursday morning of last week. At both churches the services were a complete suc-

cess and the interest aroused in the community very great. The details of the mission were such as are employed at such missions generally and need not be stated in full. It is enough to say that there was an increasing attendance, which toward the last thronged the churches, and the corporate Communion on Thursday morning at both churches was a climax which registered the great success of the movement. The results prove that the success of holding the mission jointly in the two parishes was beyond question, and the spirit of unity thereby fostered is no small part of the success. There were addresses on the Holy Eucharist in the morning, addresses to women in the afternoon, the children's Catechism later, and the mission service in the evening, each day beginning of course with early celebrations. At the service for men on the afternoon of each Sunday, the churches were filled, there being at Trinity Church 225 on the first Sunday and 450 on the second. It is stated that at the latter church more than 100 resolution cards, signed by individuals and endorsed by one of the mission priests, were turned in at the close of the mission, while four persons were baptized on the last night, several expressed the intention to be confirmed at the first opportunity, and a large impetus was given to the Sunday School.

On Thursday evening, being the same day on which the Janesville mission closed with the early celebration, the same mission priests began their work at All Saints' Cathedral for a mission of fourteen days' length, on the same lines as in that just completed at Janesville.

THE CLERICUS of the See city held its regular meeting on Monday of the present week, when the Rev. J. W. Gilman of Racine spoke on the subject of district visiting. The three Fathers of the Order of the Holy Cross who are conducting a mission in Milwaukee were introduced, and added helpfully to the discussion of the practical question under consideration. There is a very happy spirit among the clergy of the city and vicinity, which has been fostered by the meetings of the Clericus.

MISSISSIPPI.

Dr. Lloyd Declines.

THE BISHOP-ELECT, the Rev. Arthur S. Lloyd, D.D., has declined his election. The news has caused sadness and deep regret throughout the Diocese.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Club Room at Butte.

A CLUB ROOM and reading room for men is to be opened in the near future at St. Paul's Church, Butte (Rev. J. B. Gible, in charge), not only for the men of the Church, but for the neighborhood at large; and the rector confidently hopes that it may be instrumental in bringing the people into closer touch with the Church. The accompanying illustration shows the interior of the church, the consecration of which was noted last week.



ST. PAUL'S CHURCH, BUTTE, MONT.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Ep. Coadj.

Burial of Wm. G. Sloane.

THE FUNERAL services for the late Wm. G. Sloane were held at St. Martin's Church, South Omaha, on Wednesday, Jan. 28th, a large congregation being present, and the officiating clergy being Bishop Williams and the Rev. James Wise. Mr. Sloane was a pioneer citizen of distinction, who had been active in the progress of the city at large. His wife is Treasurer of the Diocesan Branch of the Woman's Auxiliary, and one of the leading workers in the Church.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

St Paul's Anniversary.

THE 50TH ANNIVERSARY of St. Paul's Church, Newark, was celebrated on its name day. The building was decorated with greens and flowers, and was crowded at both services. The Bishop of Nebraska was to have taken part in the morning service, but his coming was prevented by the inclemency of the weather. Holy Communion was celebrated at this service, the rector, the Rev. J. M. Neifert, being assisted by two former rectors of the church, the Rev. Joseph H. Smith and the Rev. M. Walker. The music was rendered by a choir of 47 voices. The Rev. Prof. Hayes of the G. T. S., a former member of the parish, gave an interesting historical sermon, in which he recalled the fact that the site of the church as well as the first chapel, erected in 1853, were the generous gift of the late Jeremiah C. Garthwaite. At the evening service the sermon was preached by the Rev. Henry Lubeck, and on Monday evening a reunion and reception at the parish house closed the celebration.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at Netherwood—Colored Work—Princeton—Various Notes.

THE WINTER MEETING of the Convocation of New Brunswick, held on Tuesday, Jan. 27th, at St. Stephen's Church, Netherwood (the Rev. W. V. Dawson, rector), proved to be of exceptional interest, both because of the unusually large attendance and through the interesting discussion at the afternoon session. The Convocation opened with the celebration of the Holy Eucharist, at which the preacher was the Rev. W. Dutton Dale, rector of the Church of St. John the Evangelist, New Brunswick.

A special gift of \$10,000, made some time since by Mr. A. A. De Voe, the treasurer of the Convocation, had cleared all debts, but it was decided on the recommendation of the executive committee that hereafter the interest of this fund should not be used for the regular appropriations, but should be put aside for extra work of a more general character.

In the afternoon the Rev. Dr. C. W. Shields of Princeton read a paper on "Church Unity," which gained special interest from the fact that Dr. Shields, before leaving the Presbyterian ministry for the Church, had been most active in seeking to promote Christian unity on the lines of the "Quadrilateral" of Chicago and Lambeth. The paper drew out a profitable discussion, in which the Rev. H. H. Oberly, D.D., the Rev. E. J. Knight, the Rev. W. Strother Jones, and the Rev. E. C. Rodman and others took part.

In the evening the people of the parish joined in a missionary service, at which the principal address was made by the Rev. E. Vicars Stevenson, the new rector of Grace Church, Plainfield. The next meeting of the Convocation will be held at St. Luke's Church, Metuchen (the Rev. Dr. Fenton, rector), on June 23d.

ANOTHER CHURCH has succeeded in freeing itself from debt, St. Augustine's, Camden, a mission for colored people. The congregation had borrowed the five thousand dollars to complete its church building. Afterward this was reduced to \$800, and then the Hon. Mr. Powell, U. S. Minister to Haiti, who was home on furlough, heard of the good work done by the church and offered to give one-half this balance if the people would raise the other half. That is now an accomplished fact, the mortgage is satisfied, and the people are happy. When the nave and chancel are properly furnished the church will be consecrated.

There are now three colored congregations in the Diocese, Camden, Atlantic City, and Asbury Park, and all are prospering.

AT ST. PAUL'S CHURCH, Rahway (the Rev. C. L. Cooder, rector), a new reredos has just been placed in position. It is the gift of one of the members of the parish, and is executed after the plans suggested by the rector.

ST. PAUL'S CHURCH, Bound Brook (the Rev. Arthur S. Phelps, rector), celebrated its parish anniversary on St. Paul's day, Sunday, Jan. 25, with special missionary services of an interesting character. St. John's Church, New Brunswick, of which Mr. Phelps' father, the Rev. C. E. Phelps, is rector *emeritus*, kept the same day as a missionary festival. The preacher was the Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions.

THE APPOINTMENT of the Rev. Harvey Officer as curate of Trinity Church, Princeton, with special care of the work among the students of Princeton University, marks a new step in the efforts of the Church to do something for the student population. The Rev. Mr. Officer finds that there are many students who come of Church families, a very much larger proportion than would be expected in view of the predominating Presbyterianism of the university.

An organization known as the St. Paul's Society has now been in existence for some years, and under its charge special services are held from time to time, with well-known preachers to make the addresses. There is also a thorough canvas of the Church students, to secure their attendance at the regular services of the Church, and in addition a Bible Class for the men is conducted by the curate, with a week evening attendance of about fifty.

It would greatly aid this work among the students if those who know of young men entering the college, or already in attendance there, with any inclination toward the Church, would notify their names to the rector of Trinity Church or to the curate in charge of the University work.

A NUMBER of representatives of New Jersey parishes were present Wednesday evening, January 28th, at a special service held at the House of Prayer, Newark, for acolytes. There was a long procession of acolytes, choristers, and clergy, and a service of great dignity. The special preacher for the occasion was the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth.

PLANS for the new church (St. Luke's) at Roselle, have now been completed by the architect, and it is the hope of the rector (the Rev. H. E. Gilchrist) and the vestry that the corner-stone will be laid in the spring and that material and rapid progress will be made in the work of building. St. Luke's has prospered very greatly under its present rector, and the old church is entirely inadequate for the growing needs of the parish.

CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), has already begun preparations looking toward the celebration of its golden jubilee at Easter-tide. The Bishop will be present for the services, and

it is expected that the fiftieth anniversary will be marked by the dedication of the new parish hall.

REPORTS from the different parishes show a number of interesting missionary efforts at different places in the Diocese, entirely under parochial auspices and supported without assistance from convocation. One of the most prosperous of these works is St. Paul's chapel, at Elizabeth, which is supported by Christ Church. The progress of the work there is shown by the fact that on last Christmas Day, in very stormy weather, there were 70 communions at the early Celebration of the Holy Eucharist. Trinity Church, Red Bank, also cares for two missions, one in the farther side of the town, and the other at Fair Haven. Christ Church, South Amboy, cares for two stations also, the Doane Memorial chapel, and the Chapel of the Good Shepherd at Ernston. St. John's, Little Silver, is now in charge of the mother church, at Shrewsbury, and the rector gives a regular Sunday service, with monthly celebration of the Holy Communion. At Bernardsville, two new missions have been started by the rector of St. Bernard's, the Rev. T. A. Conover, one beginning with a Sunday School about two miles from the parish church, and the other being a mission recently started at Far Hills. Three or four other missions are also supplied from Bernardsville.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Lectures at St. Stephen's.

THE REV. H. P. SCRATCHLEY of the Diocese of Newark, an instructor in Steven's Institute, Hoboken, is to deliver before the students of St. Stephen's College, Annandale, three lectures on Medieval History. On Feb. 7th the subject is Robert Grosseteste, the Man, his time, and his work; on Feb. 14th, the subject will be The Medieval Student, his life, his studies, and his pleasures; on Feb. 21st, the subject will be Grosseteste as Bishop of Lincoln, thus giving a view into the religious life of England, sketching the coming of the friars to England.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Clericus.

THE TOLEDO CLERICUS at its first meeting in February discussed for the second time the name of the Church. An able and exhaustive paper by the Rev. C. W. Baker, assistant at Trinity Church, was read, concluding with a recommendation of the adoption of the name "The American Catholic

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Church in the United States," as a name more certainly and honestly descriptive than any other. The majority of opinion expressed in discussion of the paper showed a desire for change and also approbation of the name suggested by Mr. Baker. The Rev. Alsop Leffingwell reported the programme for the usual Lenten daily noontide services, for which the speakers thus far engaged are Bishop Coleman, Bishop Tuttle, Rev. W. C. Richardson of Philadelphia, Archdeacon Webber of Milwaukee, Rev. E. J. W. Huiginn of Massachusetts, Rev. C. E. Woodcock of Detroit, Archdeacon Bradley of Brooklyn, Rev. J. Sanders Reed of Watertown, N. Y., Dean Williams of Cleveland, Rev. Dr. H. W. Jones of Gambier, Ohio, and Rev. Dr. Lloyd of Cleveland.

PENNSYLVANIA.

O. W. WHITAKEE, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Convocation at Kensington—Mr. Cope's Anniversary—Dedication Festival—Two Convocations—Brotherhood Services.

THE QUARTERLY meeting of the Northeast Convocation was held at the Church of the Good Shepherd, Kensington (the Rev. J. A. Goodfellow, rector). The business meeting was held in the afternoon, the Bishop Coadjutor being in the chair. The chief business was the arrangement of appropriations, as follows: \$750 to the Galilee mission, \$350 to St. John's Church for work among the Germans, and \$400 to the Church of the Messiah, Port Richmond. In the evening a largely attended missionary meeting was held at which the Bishop Coadjutor and the Rev. Robert W. Forsyth were the chief speakers.

ON SUNDAY, Feb. 1st, the Rev. Edgar Cope, with his congregation, celebrated the 16th anniversary of his rectorship of the Church of St. Simeon, Philadelphia. An interesting feature of the celebration was the announcement that a chime of bells had been presented to the parish, and would soon be put in place. Another improvement soon to be made will be the building of a \$1,600 organ in the chapel and Sunday School room, which will be connected with the main organ in the church. When Mr. Cope undertook this work 16 years ago, the first services were held in a room over a stable, and there were fifteen communicants. The number in attendance on services grew rapidly, and first a chapel was built which had to be continually enlarged; then this was torn away and a large church was built as a memorial to Bishop Stevens, and a well equipped parish house was built by Mr. John E. Baird. In addition to the usual parish organizations there are a kindergarten, gymnasium, saving fund and beneficial society. The parish now has 1,500 communicants, and is absolutely free of debt.

PLANS are being drawn for the enlarging and remodeling of St. Michael's Church, Germantown (the Rev. A. H. Hord, rector). The improvements will include a new altar and a chancel window, in memory of the late rector, the Rev. John Kemper Murphy, D.D.; also a marble tablet in the floor of the chancel, bearing the names of, and a tribute to, the Moravian monks whose bodies are buried just a few feet east of the spot where the tablet will be placed.

THE REV. EDWARD JAMES MCHENRY assumed his office as rector of the Church of the Holy Comforter, West Philadelphia, on Sunday, Feb. 1st, when he was greeted by a large congregation. The Rev. Mr. McHenry comes from Scranton, where he was the rector of St. David's Church. He was born in Philadelphia in 1866; received his education in the public schools, Lafayette College, and the Philadelphia Divinity School, and was ordained in 1894.

THE EPIPHANY meeting of the Woman's Auxiliary was held in Holy Trinity Church, Philadelphia, on Thursday evening, Jan. 29th. The Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions, spoke on "Foreign Missions," and the Rt. Rev. Lemuel H. Wells, D.D., Missionary Bishop of Spokane spoke on "Domestic Missions."

THE DEDICATION festival of St. Mary's (colored) mission of St. Mark's parish (the Rev. C. F. Brookins, priest in charge), was kept with much enthusiasm. The observance began with first Vespers of the Feast of the Purification on Sunday evening, Feb. 1st; the office was sung solemnly, the priest in charge being the officiant, and the Rev. Dr. Mortimer, rector of the parish, preaching the sermon. On the feast itself there was a choral celebration with incense, and procession of candles, at six o'clock. This was the service for the corporate communion of the members of the mission, and there were about 100 communions at this time, though a number of communions made on the previous day and during the octave should be added. On the same evening there was solemn evensong at 8 o'clock, with sermon by the Rev. Wm. A. McClenthen, curate of St. Clements. The preacher on the Wednesday evening in the octave was the Rev. Alden Welles, rector of Calvary Monumental Church, and on the Sunday evening in the octave, the Rev. F. D. Lobdell, curate of St. Elisabeth's, who was formerly in charge of this work. The social gathering of the mission people was held on the Thursday evening in the octave. Next night the preacher was the Rev. G. A. McGuire, rector of St. Thomas'.

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"Questioning her, I found she ate but little lunch, for at that busy hour she was seldom served promptly and the time being short, she just 'bolted' the food and rushed back. She ate very light breakfasts and I could see she suffered from lack of nourishment. I felt responsible for this and finally got her some Grape-Nuts for breakfast.

"I also got a neat leather case holding two pint flasks. One I filled with milk, the other with cold Postum Coffee which had been properly made. She also carried a package of Grape-Nuts. The Postum she drank iced with a dash of lemon. She followed the Grape-Nuts with some fruit and this made up her lunch.

"In spite of the warm weather she improved greatly in two weeks' time. She gained in flesh, her nerves were steady and she slept sweetly at night. She never felt the old weakness from hunger.

"In a short time a few other girls in the office tried it and the effect was so marked upon all that still others were persuaded. Finally a room was cleared out and the one hundred and odd girls were served daily with Grape-Nuts and hot Postum. It was a revolution but the manager saw the good result and adopted the plan, greatly to the benefit of the health of the employes and at a saving in expense." Name given by Postum Co., Battle Creek, Mich.

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The Company reports that the year's business was conducted with a marked reduction in expense rate and increased amount of dividends to policy-holders, particularly in the Ordinary Department. Altogether the annual exhibit of The Prudential is one of which its officers and policy-holders may well be proud, and which will undoubtedly result in increasing the high confidence and esteem in which this great Company is held by the public who hold nearly five million of its policies.

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THE EPISCOPAL HOSPITAL has received a bequest of \$1,000 from the estate of the late William Brice. There was a controversy in the courts over the estate, but the heirs have filed papers assenting to this and several other charitable legacies.

THE CONVOCATION of Norristown met on the afternoon of February 3d, in St. Peter's Church, Phoenixville (the Rev. Wm. H. Burbank, rector). The Rev. Herbert J. Cook, Dean of the convocation, presided. The sermon was preached by the Rev. A. L. Urban, priest-in-charge of the mission at Royer's Ford, now connected with St. Peter's, Phoenixville, the preacher's subject being "The True Mission of the Prophet and the Priest: Its Practical and Spiritual Union in the Church of Christ: Its Necessary Influence for the Success of the Church and Gospel in Our Day." The business session was held after the service, the Bishop Coadjutor presiding. Several interesting mission reports were read, that of the Royer's Ford mission exciting special attention; the missionary reported completion of new stone rectory: the balance of money needed to clear the mortgage on the church property was subscribed during session of the convocation. After supper, provided by the ladies of the parish in the rectory, a missionary service was held in the church, at which stirring missionary addresses were made by the Bishop Coadjutor, the Rev. Harvey S. Fisher, and the Dean of the Convocation.

THE CONVOCATION of Germantown met in the Church of the Holy Innocents, Tacony (the Rev. R. A. Edwards, D.D., rector), on Tuesday, January 20th. It was decided to give special assistance this year to St. Ambrose's mission, which is under the care of Christ Church, Franklinville. The great need of the mission at present is a parish house. The mission at Plumstedville is now under the charge of the rector of St. Paul's Church, Doylestown, and the work of the Quaker-town mission has been entrusted to one of the students of the Philadelphia Divinity School.

THE REV. WM. P. LEWIS, D.D., read a paper before the Clerical Brotherhood on Feb. 2nd, entitled "A Plea for the Revised Use of the Psalter in Liturgical Worship." The paper provoked much discussion.

THE MONTHLY meeting of the Clerical Union took place on Monday, Feb. 2nd, at the University Club: after luncheon a paper was read by the Rev. Edward Ritchie, rector of St. Luke's, Newtown, on "The Provincial System."

THE LIST of preachers announced by the Brotherhood of St. Andrew for the daily noon-day Lenten services at St. Stephen's Church is as follows: The Bishop Coadjutor of the Diocese; the Rev. Arnold H. Hord, St. Michael's, Germantown; the Rev. Robert L. Paddock, Holy Apostles', New York City; the Rev. Lyman P. Powell, St. John the Evangelist, Lansdowne, Pa.; the Rev. W. S. Rainsford, D.D., St. George's, New York City; the Rev. Geo. G. Bartlett, St. Paul's, Overbrook, Pa.; the Rev. E. Worcester, D.D., St. Stephen's; the Rev. Harrison B. Wright, St. Asaph's, Bala, Pa.; the Rev. Floyd W. Tomkins, D.D., Holy Trinity; the Rev. Harvey Officer, Jr., curate Trinity, Princeton, N. J.; the Rev. Joseph L. Miller, curate St. Stephen's; the Rev. Stewart P. Keeling, curate St. Peter's, Germantown; the Rev. H. Richard Harris, D.D., Grace; the Rev. Cassius M. Roberts, curate the Saviour; the Bishop of Delaware.

THE PRE-LENTEN service of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held at the Church of the Nativity, Philadelphia, on Monday evening, February 23d. The Rev. Arnold Harris Hord, of St. Michael's, Germantown, Philadelphia, chaplain of the Brotherhood, will make the

address. The Chapters of the Holy Apostles', the Church of the Incarnation, St. Stephen's, St. Peter's (Old), St. Barnabas', West Philadelphia, are arranging for special Lenten services for laymen and addressed by laymen.

QUINCY.

F. W. TAYLOR, D. D., Bishop

GRACE CHURCH, Osco, mourns the death of Mr. J. H. Smith, for twenty years the senior warden of the parish, and in days gone by the mainstay of the parish. He entered into life eternal on Monday, Jan. 27th, at 10:30 A. M.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. McVICKAR, D.D., Bp. Coadj.

The Bishop Coadjutor—Bristol—New England Convention B. S. A.

BISHOP McVICKAR is slowly improving, and was able to be up and dressed for the first time, on the 4th inst.

THE ANNUAL REUNION of the past and present members of the vested choir of Trinity Church, Bristol (the Rev. W. R. Trotter, rector), was held on Wednesday evening, Feb. 4th. Evensong was rendered by a choir of about forty voices. The anthems sung were Tours' "Rejoice in the Lord"; Goss' "O Saviour of the World"; and Stainer's "God so loved the world," the last being without accompaniment. Besides these were Shelley's "The King of Love"; a semi-chorus, "Now the day is over," by Heaton, and "Lead kindly Light," by H. Pughe-Evans. After the offertory was sung the Hallelujah Chorus from the *Messiah*. At the close of the service a collation was served in the parish house, at which were present, besides the active members of the choir, about seventy-five ex-members.

THE ANNUAL convention of the New England Local Assembly, Brotherhood of St. Andrew, was held in Providence on Feb. 6, 7, and 8. It began with an informal reception to delegates in the parish house of Grace Church, Friday evening, at which a light lunch was served. On Saturday at 9 o'clock in Grace Church, Morning Prayer was read by the rector, the Rev. E. S. Rousmaniere, who, in the absence of the Bishop Coadjutor, made a short address of welcome. At 10 o'clock, after a hymn, the convention was called to order by Mr. Henry T. Fidler of Grace chapter, Providence, member of the National Council from Rhode Island. A loving message of greeting from the venerable Bishop Clark was read, and, by a rising vote, a resolution was passed thanking him for the same and for his benediction upon the labors of the convention. Resolutions of sympathy were sent to Bishop Coadjutor McVickar, who has been confined to his home for several weeks by a severe illness. Then followed the reports of the Secretary, the Treasurer, the Council members, and the New England Secretary. The following officers were elected for the ensuing year: Secretary, Herbert F. Blogg of New Haven, Conn.; Treasurer, William F. Crabtree of Fall River, Mass.; Chaplain, the Rev. James DeWolf Perry, Jr., of Fitchburg, Mass.

A rising vote of thanks was given the retiring Secretary, Chas. Hewett Smith of St. Stephen's Chapter, Providence, for the able manner in which he has performed the duties of his office. The place of meeting of the next convention was left to the decision of the Council.

At 11 o'clock the first conference began, with Mr. Robt. H. Gardiner, President of the Boston Local Council, as chairman. The subject was "The Brotherhood Needs and How to Supply Them." "Consecration" was discussed by the Rev. P. W. Sprague of Charlestown, Mass. He described the two different views of consecration. One he called pagan and the other Christian, one the old and the

other new. The former means something set apart from life and the latter means that all things belong to God.

Hubert Carleton of Pittsburgh, General Secretary, congratulated New England on its progress. His topic was "Recruits," and he urged efforts to increase the members in the chapters. Nothing in this world goes by itself unless it goes down hill. Do not expect some speaker to electrify an audience and fill your ranks with volunteers. Go about your recruiting in a business-like way. It is God's business. Bring in your personal friends.

Mr. Gardiner, the presiding officer, spoke on "Money." Great stress, he said, should be laid on this matter. Our indifference comes largely from lack of consecration. We forget the need of money. God's service should be the motive of our lives. Men don't contribute because they can't give much. I don't believe in large gifts of money by men who have acquired it unrighteously. If you can give two cents and give only one you have failed. Every single man of us should contribute to the Brotherhood fund and feel that he has bought his title. Give what will cost you something, whether it is two cents or five or ten dollars.

The afternoon conferences began at 2:30 with the Rev. Geo. McClellan Fiske, D.D., of St. Stephen's Church, Providence, as chairman. The speakers were (a) the Rev. Morton Stone, of St. Thomas' Church, Taunton, Mass., whose subject was The Bible as a Brotherhood Help; and (b) the Rev. Samuel Hart, D.D., of Middletown, Conn., and Sub-Dean of the Berkeley Divinity School, who gave a most excellent talk on The Prayer Book. He believed that it should be read from cover to cover. He laid great stress upon the saying of the Creed, not only as a confession of our faith, but as an act of worship before Almighty God. His address, full of sound advice and given, as is always the case in Dr. Hart's talks, in carefully worded and beautiful English, was one of the features of the convention.


Dr. Hills Cole of Hartford, Conn., presided at the conference on "What Does Membership in the Junior Department Stand For?" and Mr. Chas. Hewett Smith was chairman of a conference on "Difficulties of the Brotherhood Work and How to Overcome Them." The speakers were Messrs. Arthur H. Kinney of Christ Church, New Haven, and H. F. Blogg, President of the Connecticut Local Assembly.

At 7:45 P. M. at the Church of the Redeemer, Evening Prayer was said by the rec-

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tor, the Rev. F. J. Bassett, D.D., with an address on "The Brotherhood Man as a Citizen," by the Hon. Rathbone Gardner of Grace Chapter, Providence. At the close of this service a preparation for the Corporate Communion was conducted by the Rev. J. DeWolf Perry, Jr., of Fitchburg, Mass.

On Sunday morning at 8:30, the Corporate Communion was held at Grace Church. At 10:45 the annual sermon was preached in St. Stephen's by the rector, the Rev. Geo. McClellan Fiske, D.D. At 3 p. m. was held a Junior conference at St. James' Church (the Rev. Robt. B. Parker, rector); and the farewell service was at Grace Church.

There were present 88 seniors as delegates and 25 juniors from outside the Diocese, which, together with the local Brotherhood men, made a grand total of over two hundred in attendance at this convention, one of the most successful and by far the largest ever held by the New England Local Assembly.

Great credit is due the Juniors for the careful manner in which they did the work assigned them in conducting delegates from the trains to the registration bureau, and from there to the various houses to which they were assigned.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Mission at Columbia—Charleston—Notes.

ON JAN. 31st a joint mission was begun in all the parishes and missions of Columbia. The Rev. C. M. Niles is the missionary at Trinity Church; Rev. W. A. Guerry at the Church of the Good Shepherd; Rev. T. T. Walsh at St. Timothy's chapel, and the Rev. J. D. Thomas at Trinity chapel.

AT A RECENT meeting of the executive committee of the Porter Military Academy it was reported that when all tuition fees and fees for board are paid, and all income is collected, there will still be a lack of over \$4,000 to meet expenses.

THE ADDITION to the Church Home Orphanage, Charleston, consisting of an infirmary and two school rooms, is now nearing completion and will soon be ready for the dedication.

THE REV. R. H. McKIM, D.D., of Washington, D. C., is to hold a mission at St. Paul's Church, Charleston (Rev. Louis G. Wood, rector), beginning on Ash Wednesday.

A BAPTISMAL EWER has been presented to St. Paul's, Charleston, by three members of the parish, as a memorial to the late rector, the Rev. W. H. Campbell, D.D. It is of polished brass, and is beautiful and chaste in design.

THE MISSION at Calhoun Falls, under the charge of the Rev. O. T. Porcher, continues to be encouraging. The chapel, though not yet completed inside, is sufficiently so to be used. A young man in Greenwood has made with his own hands a credence table, lectern, and prayer desk, and a memorial altar has been given by a devout Churchwoman. Pews are soon to be put in; but so far, there is neither font nor organ.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Girls' Friendly Society.

THE FIRST annual diocesan meeting of the Girls' Friendly Society in the Diocese of Tennessee was held in St. John's Church, Knoxville, January 29th. Three branches, St. John's, Epiphany, and St. Elizabeth's, all of Knoxville, participated. Delegates from branches at Cleveland and Chattanooga were expected but at the last moment were unable to attend. Evening Prayer was read and an address on the aim and objects of the Girls' Friendly Society was delivered by the Rev. Dr. Ringgold, rector of St. John's Church, after which all repaired to the Sunday School

room, where refreshments were served and a short but excellent programme consisting of recitations and music was enjoyed. The diocesan organization has existed only since 1898, when Bishop Gailor appointed Miss Helen Turner Diocesan President, and Mrs. R. W. McCargo Diocesan Secretary. It is hoped that before another year has passed, it may be enlarged and strengthened by the addition of new branches.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Diocesan House—The Clericus—Arrangements for Missionary Council.

ON THE EVENING of January 22nd the Bishop, assisted by the Pro-Cathedral clergy formally opened the large and convenient dwelling which has been leased for parish and diocesan purposes. There was a service at which the Bishop gave a brief address. The house is at 1132 12th St., a few doors from the Pro-Cathedral, and only a short distance from the Church of the Incarnation. It will be used by both of these parishes; but is chiefly intended as a centre for diocesan work, and it is hoped that the various organizations will hold their regular meetings here. The house is well built, three stories in height, and has rooms suitable for large gatherings, as well as smaller ones for parish societies, and seems well suited for its purpose. After the services, there was a social house warming enjoyed by the many clergy and friends of the undertaking present.

THE JANUARY MEETING of the Clericus was held at the house of the Rev. Dr. McKim, who, with Mrs. McKim, hospitably entertained its members. A paper was read by the Rev. Chas. J. Mayo of Hyattsville, entitled "Apportionment Applied to all Parochial Funds," in which it was contended that the principle should be adopted in all our financial methods, general, diocesan, and parochial; and that in every parish a systematic effort should be made to reach every member of it in behalf of every parish obligation, and that the principle of proportionate giving should be insisted on. A lively discussion followed the paper. The Rev. Roland C. Smith of St. John's, and the Rev. Frank B. Howden of Georgetown were elected to fill vacancies in the 40 members of which the Clericus is composed. The Rev. Thomas Duncan and the Rev. Claudius Smith, vicar of Epiphany chapel were the specially invited guests.

ON THE 23d of January a meeting was held of the committee of clergy and laymen appointed by the Bishop to make arrangements for the meeting of the Missionary Council in this city next October. The committee is divided into various sub-committees. Mr. E. S. Hutchinson was appointed chairman of that on public comfort, and the Rev. Dr. R. P. Williams chairman of the executive committee.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

THE NEW CHURCH at Spilman will be ready for use very shortly.

CANADA.

News of the Dioceses.

Diocese of Toronto.

AT A MEETING held in Toronto, Jan. 29th, Mr. S. H. Blake announced that he would give a donation of \$2,000 towards building a Deaconess' Home, which will fill a long felt want if sufficient funds can be raised for the purpose.—BISHOP SWEATMAN, speaking at the annual meeting of the Toronto Church Sunday School Association, held in the school house of Holy Trinity Church, Jan. 19th,

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said that the formation of the association was one of the first duties he had to perform after his consecration as Bishop. The organization was now one of the most flourishing in the Diocese and had reached its majority. The formation of a normal class for teachers was a plan which had been begun successfully during the past year.

Diocese of Rupert's Land.

MUCH PLEASURE is expressed in the news of the truly wonderful recovery of the Archbishop of Rupert's Land and Primate of all Canada. Last autumn there seemed little hope that he would ever leave his room again; now the good news comes that he is so much better that he is able to drive out, and hopes to return to the work of his Diocese next May. It is said that his recovery is largely due to the use of the X-Rays in his treatment.

Diocese of Huron.

THE WORK of the new Canadian Missionary Society was brought before the city parishes in London, in the week beginning Jan. 18th. The Secretary, the Rev. Mr. Tucker, made several addresses, and had a conference with the clergy of Middlesex Deanery.

Diocese of Quebec.

BISHOP DUNN presided at the annual business meeting of the Quebec Church Society in the Cathedral Hall, Quebec, Feb. 4th.—NEWS has come of the burning of the church at Bury (the Rev. C. B. Washer, incumbent).

Diocese of Montreal.

THERE WAS a large attendance at the annual meeting of the Church House corporation in the last week in January, Archbishop Bond presiding. The report showed that the finances were in a prosperous condition.—VERY satisfactory reports were also given at the annual meeting of the Andrews Home in the same week at which also the Archbishop presided. It was shown that there was an increase in nearly all departments of the immigration work during the past year. The number of immigrants received and aided to find positions was over 1,100.

Diocese of Algoma.

A BEAUTIFUL altar cross and vases have been presented to St. Thomas' Church, Bracebridge, by Miss Mason, in memory of her father and mother.

Diocese of Ontario.

THERE WAS a very large attendance at the Convention held in the Church of St. Mary Magdalene, Napanee, on Jan. 21st. Archdeacon Worrell presided at the business meeting and some excellent papers and addresses were given. There was a celebration of Holy Communion in the Church in the morning. One of the resolutions passed read as follows: "That it would be advisable for the Sunday Schools of the Church of England to have a uniform system of lessons of definite teaching adopted throughout the Diocese, and, with a view to its being in harmony with the whole Church in Canada, the subject should be brought before the Diocesan and General Synods."

IT IS SAID that it is not easy to point to any distinct effect on public life from the enfranchisement of women in New Zealand. "Speaking generally, they have simply become citizens whose part in public affairs is not sharply distinguished from men's. Those of them who study politics find that the opinions and interests which divide men divide them; those who do not trouble their heads with politics are content to vote with mankind or with their class." Here and there their influence appears as in the strengthening of the Temperance Party, but it is evident that the admission of women to the franchise will not immediately revolutionize Statecraft.—*Scottish Guardian*.

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address communications—"MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

THERE are musical questions, which apparently direct enough, are in reality vague and indefinite, and consequently difficult to answer. For instance a clergyman writes to inquire what hymnal and psalter he should use in his parish.

We have at least four hymnals on the market, and a fifth is about to be published. Which is the best?

The answer depends largely upon circumstances. The musical purist would probably speak in favor of the Messiter hymnal, placing Dr. Tucker's book as a close second. An ardent advocate of "heartly congregational singing" might prefer the Darlington hymnal. Where a large variety of tunes is desired, the Hutchins book might be selected.

It is the custom of some choirmasters to use several hymnals, thus securing what is best in each. But where a single hymnal is to be used exclusively, and the congregation is to be "brought up" on it, so to speak, it is a matter of difficulty to decide the question. A book that would be considered specially useful in a mission parish would not suit the more refined musical tastes of cultivated people.

A hymnal should play an important part in influencing the musical education of a congregation. By far the greater portion of the music sung in our churches consists of hymns and chants. It is only in the larger and wealthier parishes that anthems and elaborate settings of the canticles are used. There is then a definite educational duty involved in the selection of tunes for choirs and congregations. Those of the Moody and Sankey type may be permissible under certain circumstances, but they are musically pernicious, and their unrestricted use debases musical taste just as surely as cheap journalism degrades literature. In mission fields, and in communities where there may be a low order of musical intelligence, such tunes, if used at all, should be regarded as tentative, leading up to higher standards.

The huge size of our hymnals, each embracing nearly eight hundred hymns and about a thousand tunes, leads us to think that an abridged book, containing only the best words and music, would be a desideratum. Bishop Williams of Connecticut used to complain bitterly of the number of inferior hymns and tunes in use. He was fond of saying, "What we need is a selection, not a collection of hymns." The Bishop was right.

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If as many as eight different hymns be sung every Sunday, and not a single repetition be allowed throughout the year, not one-half of the supply could be used annually. When we take into account the necessary repetitions, and the fact that certain words and tunes are inseparable and never changed, this estimate becomes enormously reduced. The time may come when we shall have a "select" hymnal, after Bishop Williams' plan, but at present the indications point rather in the opposite direction.

In regard to the choice of a psalter, here again circumstances must decide the matter. There are four psalters on the market—that is four of sufficient importance to practically control the situation. They are the "Trinity Psalter," the "Church Psalter," the "Cathedral Psalter," and the "Cathedral Paragraph Psalter." Which is best?

Artistic singing of the psalter is far too intricate a subject for present consideration. We must state, however, that what is "best" and most "artistic" is not necessarily appreciated by the people. The exquisite chanting of a choir like that at King's College, Cambridge, would very likely be "over the heads" of the ordinary congregation. Educated taste is necessary for the appreciation of art in any form. "Hearty" chanting is the style of singing the psalms that most clergymen desire, and this very often represents a direct violation of the fundamental principles of chanting.

The "Trinity Psalter" is considered one of the easiest books for either choir or congregation to use, but it lends itself to certain faults which are exceedingly difficult to cure. On the other hand it is "easy" and the pointing is readily followed even by congregations. For acquiring the smooth, even delivery, so noticeable in highly trained choirs, the "Cathedral Paragraph Psalter" is by far the best.

Volumes and volumes have been written on this subject, but it seems almost an impossibility to teach the majority of people the difference between good and bad chanting. So long as a choir sings well together, and with sufficient enthusiasm to encourage people to sing with them, it apparently makes no difference what "book," or "system," or "style" is used. Many clergymen do not care what particular kind of chanting be adopted, provided people can join in it without much trouble. The recommendation of a psalter therefore depends entirely upon the chief object in view. We hope to deal more explicitly with this subject in a future issue.

Notification has been sent this department that the competition for the gold medal, offered by the Society of the Cincinnati for the best tune for the national hymn, will close on February 22nd. Although it will be difficult to secure as good a tune as the old one, nevertheless it is more than likely that out of nearly four hundred compositions one of extraordinary merit will be found. If the competitive plan had been utilized when Carey's tune came into vogue, that composition might have been displaced by another, despite its value. It will be interesting beyond measure to see what results are to follow from the efforts of the Cincinnati. Additional judges of the tunes will be appointed, and the final decision, narrowing the contest down to five or six tunes, will not be known for some months. Possibly a year may be spent in testing the half dozen tunes selected as the best, so the adoption of a national tune may not be expected before July 4th, 1904.

We have received a copy of "Hints for Boy Choristers, with Vocal Exercises and the Rudiments of Music," by Ronald M. Grant, published by Schirmer & Co. Within about twenty pages, bound in vest pocket form, is contained some very practical information that choir boys are not likely to receive, excepting through choir rehearsals and black-

board exercises. As its title-page states, it is divided into three parts, each quite complete in itself, and including just what every choir boy should know. We cordially recommend the publication as distinctly useful.

DID YOU ever hear of the "Pass On Society"? We do not know that it has any formal organization, nor is any needed. To belong to it, it is only necessary to "pass on" any good thing which comes to yourself and is capable of transference—a leaflet, a cutting from a newspaper, a magazine, an unbound book, a ticket to a concert or exhibition that you cannot use, etc., etc. Try to think of someone who has not the same opportunities for enjoying these things that you have, and pass them on. Do not let them be wasted because you are too lazy or too selfish to take the trouble to think about and send them. Often they will be cups of cold water of the most refreshing kind, coming just when most needed.

By way of making a good beginning, suppose that you pass on this paper! Surely you know of some one whom it might interest, or to whom it might do good. If not, send it somewhere, as "a certain man" bent his bow—at a venture! That will be better than dropping it into the waste-basket, to light the kitchen fire. Doubtless, "to that complexion" it will come at last, and no offence; but give it a chance to diffuse a little metaphorical light and heat first.—*Pacific Churchman.*

ARCHDEACON STRETCH of Victoria was once being bothered by a clerical bore named Cass. Mr. Cass had one fad—that the great Napoleon was of Scriptural descent. Pressed for his reasons, he explained that "Napoleon," with the initial letter cut off, gave "Apoleon," or "Apollyon," a name prominent in Revelation. "Ah," replied the archdeacon, "your own name, 'Cass,' with the initial letter cut off, gives 'ass,' but there's no revelation in that."

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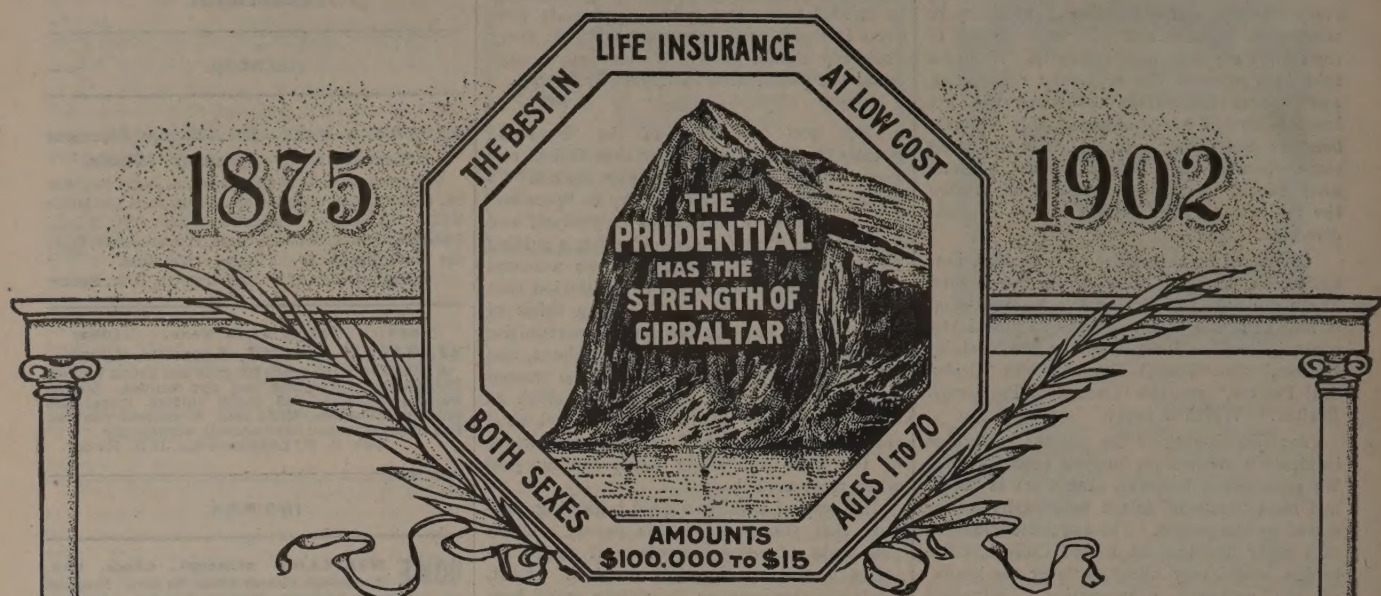
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